

0122550

Romans

Dr. Kurtaneck

Course Title: Advanced Epistolary Literature-Romans-BNTS-320--Three Units

Professor: Nickolas Kurtaneck, Th.D.

Description of the Course:

An eclectic study of Romans through analysis, exegesis, and exposition of the text with specific emphasis upon doctrinal content.

Course Objectives: At the conclusion of the course, the student

1. will be able to engage in an independent study of Romans in a more detailed manner.
2. will be able to articulate the fundamental doctrines of the Christian Faith.
3. will be able to confirm the practical value of doctrine to the Christian life.
4. will be able to refute teachings that oppose the historic doctrines of Christianity.
5. will be able to apply the tools of scientific study to other books of the Bible.
6. will have been encouraged to become a disciple of Christ in whatever occupation one may work in as a means of livelihood.
7. will have been challenged to "glorify God the Father through God the Son by the power of God the Holy Spirit" throughout life (Eph. 3:21).

Course Requirements:

1. Reading The Epistle to the Romans by James A. Stifler. Study questions assigned weekly, which will be discussed in class.
2. Reading a book on Romans of your choice. Consult bibliography in the syllabus for possible selections. A two page typewritten objective evaluation of the book, rate the book on a scale of 1 - 10, due at the time of the final exam.
3. A one page typewritten discussion of the following doctrines using the Bible or outside sources for information. Half to be completed by the last class of the eight week; the rest by the time of the final exam. First half--the doctrines of

DEFINE & EXPLAIN -
SYS. PROC.

grace, depravity, justification, atonement, propitiation, reconciliation, and faith. Second half--adoption, election, security, ~~election~~, foreknowledge, predestination, and glorification. SANCTIFICATION

Class Textbooks:

1. The English Bible--Standard translation--either the K.J.A.V., N.A.S.B., R.S.V., or N.I.V. Be sure to bring a Bible to class--it is our main textbook.
2. The Epistle to the Romans--James A. Stifler--256 pages.
3. Romans--Syllabus by the Professor.
4. Greek Text--If you have a background in Greek.

Grading System:

1. Three objective-essay exams will be given during the sixth week, the eleventh week, and the last week of the semester.
2. The exams will be based on the lecture notes plus certain questions from Stifler's book.
3. Each exam will count 100 points--maximum 300 points earned by way of the exams.
4. Each reading assignment will count 30 points-- maximum 60 points earned by these assignments.
5. Assignment on the doctrines may earn 40 points.
6. Extra credit of ten points may be earned for memorizing chapter eight using the K.J.A.V.
7. The final grade will be determined by the total points based on the following scale: 380-400--A; 370-379--A-; 358-369--B+; 349-357--B; 340-348--B-; 331-339--C+; 310-330--C; 295-309--C-; 280-294--D+; 165-179--D; Below 150--F.
8. Option--in place of reading the book of your choice and taking the final exam, you may choose to do a research paper of 15 pages in length on any aspect of Romans. At least seven sources should be quoted from in the paper. Project must be typewritten and may earn 130 points as follows: 70 points for quality; 20 points for grammar; 20 points for neatness; 20 points for completeness. If you choose this option, please inform me within two weeks.

Class Regulations:

1. Participation in class discussions is encouraged and expected. Exercise your privilege to ask questions; also to share information related to subject matter. Be ready and willing to contribute to the edification of all in the class.
2. Four unexcused absences are permitted during the semester. Overcutting will lower the final grade--five points for each unexcused absence. Any notes missed due to absences are to be secured from other students.
3. If you must leave class early, please let know before the beginning of the class; otherwise, you will be counted absent for leaving without permission.
4. Apart from real emergencies, all assignments are due on the date that has been scheduled. No rescheduling of exams unless prearranged for valid reasons.

Class Conduct:

Let us strive to be Christ-like in our relationships with each other by walking in the Spirit (Gal. 5.16). May it be our sincere desire to magnify Christ in thought, speech, and deed. Let us see each other in Christ and "love one another, for love is of God; and everyone that loves is born of God, and knows God. He that loves not knows not God, for God is love" (I Jn. 4:7-8).

Helpful Profile

Response to the following questions is voluntary. Your willingness to answer them will enable me to contribute more effectively to the development of your life as a child of God. This information will assist me to understand you better--to pray more intelligently for you--to help you in meeting personal needs. It is my desire to become your friend and to cultivate our spiritual relationship in the Body of Christ. To the end that we might become more like Christ, and thus glorify God, our Heavenly Father.

1. Name-- JOE BUSTILLOS

Class-- SENIOR

Major-- BIBLE

Home Address--

Present Address--

7667 STAGE RD. #57 P.O. Box 386
BUENA PARK, CA 90621 LA MIRADA CA 90637

Church Affiliation-- CALVARY CHURCH OF FULLERTON

2. Members of your family: (Names, Relationship, Spiritual State)

BENJAMIN - FATHER - CHRISTIAN (?)
JOSEPHINE - MOTHER - CATHOLIC
KATHIE / DEL - SISTER / BROTHER-IN-LAW - CATHOLIC / AGNOSTIC
MICHAELA - SISTER - CATHOLIC
MATTHEW - BROTHER - CHRISTIAN
JULIE - SISTER - CATHOLIC

3. Do you have any problems in the following areas? If so, please explain.

a. Spiritual realm--

b. Emotional realm--

c. Physical realm--

d. Social realm--

e. Financial realm--

f. Academic realm--

g. Family realm--

h. Romance realm--

4. Do you prefer:

a. Lecture method of teaching--

b. Lecture method-class interaction--

c. Discussion groups--

d. Combination of above methods--

e. Other methods (explain)--

f. Are you adaptable to any method--

5. Do you prefer:

a. Objective tests--

b. Essay tests--

c. Combination tests--

d. Other types (explain)--

e. Are you adaptable to any type--

6. What do you expect to gain from this class?--

A "HANDLE" ON THE BOOK OF ROMANS

7. What grade are you striving to receive?--

"B"

8. Do you expect to contribute to the edification of all in the class, including the Professor?

HOPEFULLY

9. How can I help you to accomplish your goals?--

JUST DO WHAT THE LORD'S GIVEN YOU
TO DO

10. Is there any other information that will help me to help you? Have I omitted any areas of your life that will equip me to serve you more efficiently?

NOTE: If you desire personal counselling--let me know--I will arrange to meet you in my office, room 13, in Marshburn Hall. Also, come by for a get-acquainted visit.

Greek Terms--Romans

Chapter 3:

me genoito - let it not be, God forbid, perish the thought
apolutroseos - redemption
hilasterion - propitiation
nomos - law
peritome - circumcision
akrobestia - uncircumcision
dorean - freely, without cause
katargeo - render useless, cancel, nullify
histano - establish, confirm

Chapter 4:

sarx - flesh, human body
graphe - scripture
logizomai - reckoned, counted
makarios - blessed, happy
sphragis - seal, token, proof
sperma - seed, offspring
gegraptai - it is written
paradidomi - give over, deliver up
egeiro - to raise, awaken
semeios - a sign

Chapter 5:

thlipsis - tribulation
upomene - patience
dokime - approved
elpis - hope
agape - love
echthros - enemy
katallasso - to change, reconcile
parabasis - transgression, deviation
homoioma - likeness, resemblance
paratoma - trespass, fall

Epistle to the Romans

Nickelas Kurtaneck

Biola College

La Mirada, Calif.

Table of Content

- 1. Introductory Notes--pp 1-5**
- 2. Abridged Outline--pp 6-7**
- 3. Detailed Analysis--pp 8-94**
- 4. Selected Bibliography--pp 95-96**

Introductory Notes

Value of Romans: Faith is the all-comprehensive principle of the Christian life, for it is the key that unlocks the content of salvation from new birth to glorification in a practical way. It is imperative therefore that Christians major in the education of their faith, because it is impossible to please God without faith (Heb. 11:6), for whatsoever "is not of faith is sin" (Rom. 14:23). Of all the books in the New Testament--Romans stands out as the leading book in the task of educating faith in Christ, because it is in this epistle that the complete scope of faith is revealed through such doctrines as sin, justification, sanctification, perseverance, glorification, and Christian conduct. The writer penetrates deeply into these integrated themes disclosing their intricate thought structure through several aspects of systematic theology. An adequate understanding of these truths lays a solid doctrinal foundation upon which to build the superstructure of the life of faith. Many outstanding men have testified to the immeasurable value of Romans:

Martin Luther, the father of protestantism, stated in the preface of his book on Romans that the epistle "to the Romans is the true masterpiece of the New Testament and the very purest gospel, which is well worth and deserving that a Christian man should not only learn it by heart, word for word, but also that he should daily deal with it as the daily bread of men's souls. It can never be too much or too well read or studied, and the more it is handled, the more precious it becomes, and the better it tastes."

Gedet, outstanding expositor of the Bible, wrote that the Reformation "was undoubtedly the work of the Epistle to the Romans, . . . and the probability is that every great spiritual revival in the Church will be connected as effect and cause with a deeper understanding of this book. . . . The Epistle to the Romans is the cathedral of the Christian faith." (F. Gedet, Epistle to the Romans, pg. 1).

Chrysostom, early Church Father, had Romans read to him twice every week, commenting that it was unquestionably the "fullest, deepest compendium of all foundation truths" (J. S. Baxter, Explore the Book, Vol. VI, pg. 66).

Coleridge, renowned English poet, said that Romans is the "profoundest piece of writing in existence" (Gedet, op. cit., pg. 1).

Findlay, famous theologian, remarked that for "the purpose of systematic theology, Romans is the most important book in the Bible. More than any other, it has determined the course of Christian thought" (J. S. Baxter, op. cit., pg. 67).

Baxter, well-known teacher of the Bible, said that Romans "is both the alphabet and the charter of evangelical Christianity. To master its contents is to be grounded and settled in the faith, and to acquire a life-long enrichment" (Ibid., pg. 67).

Barnhouse, highly esteemed expositor of Scripture, attributes the success of his ministry at the Tenth Presbyterian Church of Philadelphia to the book of Romans. Commenting on his ministry, he wrote that for "three and one-half years of his early ministry in that Church, I never took a text outside of the epistle to the Romans. I saw the church transformed; the audience filled the pews and then the galleries; and the work went on with great blessing" (D. G. Barnhouse, Romans, preface, pg. iii).

Other testimonies could be added to these attesting to the practical value of Romans to the Christian. However, realization of this fact requires personal study and application of the contents of this book. For it is undeniable that "faith comes by hearing and hearing by the Word of God" (Rom. 10:17), and that it is a doer of the Word that is "blessed in his deeds" (James 1:25). Every believer is thus encouraged to master its contents in an intellectual and experiential manner, and thereby prove that Romans is indeed an educator of faith.

Author of Romans: Penned by Tertius (Romans 16:22), amanuensis to Paul, authorship is ascribed unanimously to the Apostle Paul. Even critics, who have doubted Paul's authorship of many of his letters, acknowledge his authorship of Romans. Internal evidence supports Pauline authorship as indicated by the following facts:

1. The author is called Paul an apostle and servant of Jesus Christ (1:1).
2. The author considered himself to be a special apostle to the Gentiles in accord with Paul's calling and commission (1:1; 11:13; 15:15-20; cf. Acts 9:15; Gal. 2:8).
3. The author was a Jew (9:3-4), and a pioneer missionary laboring in untouched fields (15:15-20; cf. Acts 13-20). Both were true of Paul.

4. The author planned to take a financial contribution to the poor saints in Jerusalem. This mission corresponded to the trip proposed by Paul (15:25-26; cf. Acts 24:17; I Cor. 16:1-3; II Cor. 8-9).
5. The author expressed concern over his visit to Jerusalem. His apprehension correlates to that of Paul at Miletus (15:30-31; cf. Acts 20:22-23).
6. The author planned to visit Rome in keeping with Paul's purpose recorded by Luke, his co-laborer and physician (1:10-15; 15:23-24; cf. Acts 19:21).

External evidence is also abundant in support of Pauline authorship. Early church fathers as Polycarp, Clement of Rome, Ignatius, Justin Martyr, Irenaeus, Hippolytus and others attribute the book of Romans to Paul. Even Marcion--the gnostic heretic--ascribed authorship of Romans to Paul. In the light of internal and external evidence, as expressed by Gromacki, there "can be no doubt that the author of this Epistle is none other than Paul the Apostle" (R.G. Gromacki, New Testament Survey, pg. 179).

Place and Time of the writing: Most evangelical scholars place the writing of Romans in Corinth, and the time between 55-58 A.D. after Paul had written I and II Corinthians. Such scripture as Romans 15:23-33; Acts 19:21; 20:1-3; 24:14 along with I Corinthians 16:1-8 and II Corinthians 8-9 suggest Paul wrote the epistle after receiving the offering for the saints in Jerusalem.

Further support for this view is the mention of Phoebe, a deaconess in the church at Cenchrea, which was the seaport of Corinth (Rom. 16:1-2). Since Paul commends her to the church in Rome, and mentions her first in the long list of names, it is assumed that Phoebe probably delivered the letter from Paul to the saints in Rome. Paul also extends the greeting of Gaius and Erastus to the church in Rome (16:23), who were residents of Corinth, thus proving that he must have been in Corinth at the time of writing.

An alternate theory suggests Philippi as the place of writing before Paul sailed for Troas (Acts 20:5-6). This view notes that Paul changed his plans of sailing from Greece because of a Jewish plot against his life. Consequently, he returned to Macedonia before departing for Asia Minor and Jerusalem (Acts 20:3-4). Also, Paul's reference to Illyricum suggests he was in Macedonia at the time of writing (Rom. 15:19). The facts, however, appear to fit better into Paul's plan to sail from Greece rather than an unintended change of plans due to the hostility of Jews. The manner in which Paul refers to the contribution of Macedonia and Achaia implies that he was in Achaia at the time of writing,

otherwise he would have most likely cited Achaia before Macedonia (Rom. 15:26). As to the mention of Illyricum in Romans 15:19, a plausible explanation is suggested that Paul's reference to Illyricum does not mean that he "had to be in the adjacent section of Macedonia at the time of writing; it only signified to the church in Rome that he had gone as far north in his evangelism as he had planned and that he now wanted to move westward toward Rome and Spain" (Gromacki, *ibid.*, p. 181). We conclude then that the traditional view of placing the writing at Corinth fits best the data secured from the Bible.

Purpose of Romans: Commissioned to serve as an apostle of Jesus Christ to the Gentiles (Acts 1:15-16; Rom. 15:16), Paul set his heart on going to Rome to minister to the saints and Gentiles in that city (Rom. 15:23-24). For reason unknown, however, he had been detained from making the trip (Rom. 1:13; 15:22). Since Satan hindered Paul on several occasions when he planned to go to Thessalonica (I Thess. 2:18), it may be assumed that he prevented Paul from making the journey to Rome. This epistle was thus written to inform the church of his delayed trip. Paul states the reasons for his coming to Rome in 1:11-17. He desired to:

1. establish the saints through the impartation of spiritual gifts (11).
2. comfort the saints through their faith (12).
3. secure fruit among the saints (13).
4. evangelize the unsaved in Rome (14-17).

Of interest that the delayed trip to Rome, a source of disappointment to Paul, prompted the writing of this monumental epistle, and thereby added another vital chapter to the Bible that was in the process of completion. Truly, the Holy Spirit controlled and directed all the circumstances that led to the writing of Romans. Nothing happened fortuitously; all was planned in eternity and executed in history under the sovereign control of divine providence. Indeed, God-Paul interacted in the production of this phenomenal book confirming the marvel of the divine-human character of the Bible.

Destination of Romans: This letter was addressed to "all that be in Rome, beloved of God, called to be saints . . ." (1:7). The epistle of Romans was written historically to the church in Rome. Since neither Scripture nor secular history reveal the origin of the church in Rome, several theories have been advanced to explain the beginning of this Christian assembly.

1. Ancient tradition associates the Apostle Peter with the founding of this church. This is the official position of the Roman Catholic Church. They maintain that Peter traveled to Rome and established the church there during a lengthy ministry of over twenty years. Since Peter was called to minister mainly to Jews (Gal. 2:8), it is highly unlikely that he began the church in Rome, which was largely Gentile in constituency. Furthermore, it is strange that Paul does not mention Peter in his epistle, which he obviously would have done had Peter been in Rome and had founded the church. There is no factual evidence to support this position.
2. Another view, not widely held, affirms that Aquila and Priscilla started the work upon their return to Rome (Acts 18:2; cf. Rom. 16:3-5). Solid evidence is lacking for this view.
3. Many adhere to the theory that the church was started by some of the sojourners of Rome who were converted on the Day of Pentecost through the preaching of Peter (Acts 2:10). The Gentile character of the church in Rome seems to weaken this view. Stiffler, in his volume on Romans, believes that it "would be a much better guess to say that some of the household of Cornelius (Acts 10) carried to Rome the news of a Saviour for the Gentiles" (p. 12).
4. Still another position postulates the explanation that "the converts of Paul from Asia Minor and Greece won during his three journeys moved to Rome and congregated themselves into a local church because of their common faith" (Gromacki, op. cit., p. 186). Since Paul openly stated his intention not to build on another man's foundation (Rom. 15:20), and there is no mention of Peter in the letter, this view seems to be logical.

It is obvious that the mystery behind the origin of the church in Rome will remain concealed until the return of the Lord. In the meantime, it is sufficient to know that while the book of Romans was addressed historically to the Saints in Rome, its content is applicable to all the Saints throughout the Church Age.

Abridged Outline

Theme: The Gospel of God--The Righteousness of God--1:1, 16-17

Introduction: 1:1-17

I. Basic Facts (1-7).

- A. The position of Paul (1).
- B. The gospel of God (2-5).
- C. The people of the Epistle (6-7).

II. Personal Message (8-17).

- A. The prayer of Paul (8-10).
- B. The explanation of Paul's trip to Rome (11-13).
- C. The scope of Paul's ministry in Rome (14-15).
- D. The gospel of Paul's ministry (16-17).

Body: 1:18-15:13

I. Doctrinal Section--Content of Salvation (1:18-8:39).

- A. The doctrine of Sin (1:18-3:20).
- B. The doctrine of Justification (3:21-5:21).
- C. The doctrine of Sanctification (6:1-7:25).
- D. The doctrine of Security (8:1-39).

II. Prophetic Section--Israel in God's plan (9:1-11:36).

- A. The sovereignty of God, Election of Israel (9:1-33).
- B. The salvation of God, Unbelief of Israel (10:1-21).
- C. The faithfulness of God, Salvation of Israel (11:1-36).

III. Practical Section--Christian Conduct (12:1-15:13).

- A. The Christian and Self (12:1-21).
- B. The Christian and Government (13:1-14).
- C. The Christian and Controversial Matters (14:1-15:13).

Conclusion: 15:14-16:27

I. The Journey of Paul (15:14-33).

- A. His conviction with regard to Saints in Rome (14).
- B. His ministry to the Gentiles (15-21).
- C. His plan to visit Rome (22-33).

II. The Greetings of Paul (16:1-24).

- A. His recommendation of Phoebe (1-2).
- B. His greetings to the Saints in Rome (3-15).
- C. His exhortations to the Saints in Rome (16-20).
- D. His greetings from Fellow-Saints (21-24).

III. The Doxology of Paul (16:24-27).

- A. Prayer of Paul (24).
- B. Power of God (25-26).
- C. Person of God (27).

Detailed Analysis



Introduction: 1:1-17

Of the thirteen epistles bearing the name of Paul, Romans has an unusually long introduction. Is there an explanation for this feature of Romans? We suggest that since Paul would be visiting the Church in Rome for the first time, a lengthy introduction was essential to introduce Paul to the people, and to lay the foundation for the doctrinal content of the book. Intensely personal in character, the introduction reveals the deep affection of Paul for the Saints in Rome and his genuine compassion for the lost in Rome. It stresses his commitment to Christ. Thus, under the guidance and control of the Holy Spirit, Paul interweaves doctrine and discipleship in a personal and logical manner in introducing himself and the theme of this book to the Saints in Rome.

I. Basic Facts (1-7).

A. The position of Paul (1).

1. Servant of Jesus Christ.

SOULOS - BOND SERVANT
 1 Cor 6:20 *ἀγοράσω - I purchase*
 Phil 2:7 *κνιστ - Soulos*
 Gal 3:13 *ἀγοράσω - I purchase out from*

2. Called Apostle.

EPH 4:8

κλῆτος ἀποστόλος - send forth
 ADV NOW *ἀποδο - I pay the*
 Rom 3:24 *ἀποδο - I pay the*

3. Separated unto the Gospel of God.

ἀποσπῆναι - FOR/PASS/PART.

- ① GAL 1:15 *BIRTH*
- ② ACTS 9:15 *COVETSION*
- ③ ACTS 13:14 *COMMISSION*

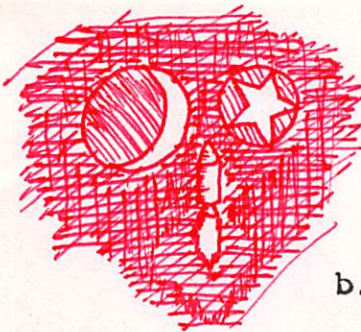
called commissioned equipped sent forth

B. The gospel of God (2-5).

1. Background of the Gospel (2)

a. Promised in the past.

PROTEVANGELIUM - ὑποεὐαγγέλιον
 Gen 3:15 - 1 PET 1:18-20



9 LUKE 24:25-27,44

1 PET. 1:10-12
 PROPHECIES -
 - FORETELLER - SPEAKING TO
 CONTEMPORARY KIDS
 - FORETELLER -

b. Disclosed through the prophets.
 DIA W/ GEN. CASE = CHANNEL "THROUGH"

c. Recorded in the Holy Scriptures.
 EV XPATOS IXIOS - SET APART.

2. Pronouncements of the Gospel (3-4).

MARY / JOSEPH



a. The sonship of Christ, 3a, 4a.

by resurrection - ACTS
 ETERNAL SON OF GOD - CO-ETERNAL CO-EXISTENT
 NW 11:1-3, 14-18; CO 1:15; HEB 1:3; PHIL 2:6

LINE OF DAVID

2 SAM 7:12
 ISA 11:1
 LK 3:26 ff

b. The humanity of Christ, 3b.

c. The lordship of Christ, 3b.

KYPIOS - PHIL 2:9-11
 SOVEREIGN LORD

→ SUPREME - TRANSCENDED

d. The august title of Christ, 4b.

KYPIOS INODUS XPIOTOS -
 CAN READ INTO THESE WORDS CHARACTER OF CHRIST.
 KYPIOS - SOVEREIGN
 INODUS - DIVINITY
 XPIOTOS - HUMANITY

- DEUT 18:15
 - PS 110:4
 - LK 23:5,6

3. Benefits of the Gospel (5a).

MESSIAH - PROPHET

doctrine-orthodoxy - a Provision of grace.

deity-orthodoxy - b. Privilege of apostleship.

4. Objective of the Gospel (5b).

a. Service, obedience to the faith.

OBEY. ASSIST OF FAITH
 " TO THE FAITH → GOSPEL
 " SPRINGS FROM FAITH - CAUSE
 FAITH W/O OBEY = DEAD - JAMES 2:26

- 4 REASONS TO CALL ISRAEL
- ① WITNESS TO MONOTHEISM
 - ② I AYS TO SEVERE GOD -
 - ③ DEPOSITORY OF SCRIPTURES.
 - ④ MESSIANIC LINE



10

b. Worship, for His name.

WHY? FOR GOD'S NAME.

c. The people of the Epistle (6-7).

1. Background of the people (6-7c).

a. Called of Jesus Christ, 6.

Electo by V.X. = SALV. & SERVICE
EPIST

b. Lived in Rome, 7a.

conflict of immorality

c. Beloved of God, 7b.

because were beloved (i.e. V.X.)

d. Called Saints, 7c.

called saints - not called to be saints
election ^{indeed} X is saintly
ayos } that's why were saintly

2. Prayer for the people (7d-7g).

IS THE LIMITLESS - UN-
RESTRAINED LOVE OF G/F
ON BEHALF OF THE SINNER
IN COMPLIANCE W/ THE GRACE
& UNCHANGING DEMANDS
RIGHTEDNESS THE THE
SACRIFICIAL DEATH OF
JESUS - V.X.

a. For divine grace, 7d.

GRACE CAUSE OF SALV. - ALL COMPREHENSIVE CONCEPT
FAITH ALL COMPREHENSIVE PRINCIPLE
EPI 2:8,9; Rom 3:24 5:2; 6:14; 1PT 5:13

b. For divine peace, 7e.

(PEACE EFFECT OF SALV.)

① POSITIVIAL P. - Rom 5:1

② PERSONAL P. - Phil 4:6

③ PRACTICAL P. - Rom 12:10

c. From God our Father, 7f.

EPH 1:3-10; 1PT 1:13

2COR 8:9; 12:9; TITUS 2:11

VERTICAL
INWARD
HORIZONTAL

ALL THINGS ORIGINATE

d. From Jesus Christ, our Lord, 7g.

channel is JESUS CHRIST
(U.S. - ADMINISTRATIVE SOURCE)

II. Personal Message (8-17).

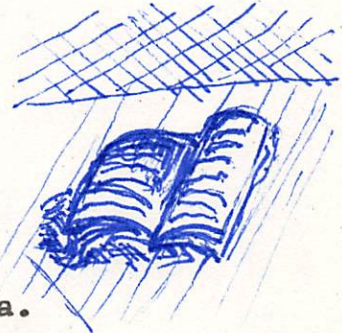
A. The prayer of Paul (8-10).

1. Preface (8).PRESENT TENSEa. Introduced by thanksgiving.① PRIORITY -

(FIRST SIN - THANKLESSNESS)

1 COR 1:4; EPH 1:16; 5:20
COL 1:3; 3:17 PHIL 1:3-4; 7
1 THESS 1:2; 2 THESS 1:3; 1 TIM 1:2
2 TIM 1:3; 1 THESS 5:18b. Addressed to God the Father.

Rom 7:25 -

c. Mediated through Jesus Christ.Sin through CHRIST2 TIM 2:5-6; 1 COR 2:1-2
HEB 9:14-16; 7:25; Rom 8:34d. Caused by the faith of the Saints.STIMULATED BY THEIR LIGHTING2. Petition (9-10).

FOR GOD IS MY WITNESS -

a. Based on Paul's record of service, 9a.

b. Characterized by persistence, 9b.

w/o ceasing - EFFECTIVE PRAYER REQUIRES PERSISTENCE.

(1 THESS 5:17 - JAMES 5:16)

c. Related to Paul's trip to Rome, 9c-10a.

PLANNING AFTER TAKING OFFERING TO JERUSALEM -

- PROLONGED JOURNEY -

d. Qualified by the will of God, 10b.PRAYER - 3X Paul/Christ - ANSWER

PRAYING YOU GET AN ANSWER

WILL OF GOD



NAIFERTI



B. The explanation of Paul's trip to Rome (11-13).

1. Desire to see the Saints (11a).

HOMESICK TO SEE THOSE BROTHERS - THOUGHTED HE'D NEVER SEEN THEM.

2. Desire to impart spiritual gifts (11b).

GIFT/GIFTS REVEALED - NOT GIFT GIVEN AT LAYING ON OF HANDS (2 TIM 1:6)

3. Desire to share the comfort of mutual faith (12).

W/O SPIRITUAL GIFT (KIND) LITTLE SPIRITUAL GROWTH (1 COR 12) - NECESSITY OF SHARING SPIRITUAL GIFTS. GIVE MANY OR ONE GIFT.

4. Desire to bear fruit among the Saints (13).

- DON'T KNOW WHY HE DIDN'T COME
① WAS FINISHED BECAUSE OF ONGOING EVAN. OUTREACH
② SATAN INTERFERED

C. The scope of Paul's ministry in Rome (14-15).

1. Debtor to the Greeks and Barbarians (14a).

ALL ETHNIC GROUPS / ALL NATIONALITIES

2. Debtor to the wise and unwise (14b).

EVERY SOCIAL CLASS
- PAUL'S DEBT WAS WORLD WIDE

3. Willingness to evangelize the lost in Rome (15).

CONSCIOUS OF PAUL'S DEBT TO GET WORD OUT.

D. The gospel of Paul's ministry (16-17).

- LOVE AS MOTIVATING DYNAMIC - I.O.U.

1. Dispels shame (16a). (2 TIM 1:7-8)

① INTELLECTUAL - CAUSES SOME SHAME -
② MORAL
③ SOCIAL / 1 COR 12:6

2. Provides salvation for mankind (16b).

UNIVERSALITY - "...TO ALL THAT ARE BELIEVING" (PRES TENSE) - TO THE NEW 1ST PRESIDENCE NOT PREFERENCE - BEEN SET ASIDE. Q X TRAIL.



LAYING ON OF HANDS

OBIGATED / MORAL

BY OF SALV.

① KNOW DEBT
② READY TO PAY

LOVE - GIVE AWAY TO BECOME RICH.



3. Reveals the righteousness of God (17a).

ATOKALUTUWU - REVELATION.

4. Discloses faith as the way to receive the righteousness of God (17b).

FAITH WALK / FAITH RIGHTEOUSNESS V.S. WORK RIGHTEOUSNESS
NOT -
OUT OF FAITH INTO FAITH

5. Emphasizes faith as the manner to live by the righteousness of God (17c).

SAVED FAITH → CONTINUES IN LIFE.

WORD LIST →

Body: 1:18:15:13

I. Doctrinal Section--Content of Salvation (1:18-8:39).

This lengthy section treats the many facets of salvation. It is both logical and chronological in order covering the doctrines of sin, justification, sanctification, and glorification. From 1:18-3:20, Paul engages in an extensive discourse on human depravity revealing the need of salvation. Man is totally depraved, sold-out to sin, a rebel against God; alienated from God and under the indictment of condemnation. Furthermore, he is helpless and hopeless in this awful condition, unable to do anything to change the fact of depravity and lostness. He has offended the holiness of God, and is destitute of the righteousness needed to satisfy the justice of God. Man stands before the tribunal of God as a guilty sinner condemned to eternal death.

From 3:21-5:21, Paul deals with the doctrine of justification, the divine provision for the guilt and penalty of sin. He points man to the substitutionary atonement of Christ as the only solution to the devastating consequences of sin, and to faith as the only means to receive the benefits of Christ's redemptive death. For by faith in the death of Christ a sinner is declared justified before God. This act of justification results in a change of position before God. It is a legal declaration, whereby, a sinner is declared righteous by God the Father through faith in the redemptive death of Jesus Christ, and is consequently treated as a righteous person.

δoulos - servant

ἀποστολος -

κλητος - called

εὐαγγέλιον - gospel

Κυριος Ιησους Χριστος ^{August} _{title}

πίστις - faith

ἀφορισμενος - separated

~~απο~~ - off - horizoned

χαρις - GRACE

εἰρήνη - PEACE

ἅγιος - SAINT

δυναμις - power

πιστευω - I believe

σωτηρια - salvation

δικαιοσυνη - righteousness

By the act of justification, the righteousness of Christ is imputed to the believer, blotting out the guilt and penalty of sin, once-for-all, now and forever. In place of enmity is a state of peace with God; instead of alienation is acceptance by God; the justified person has been reconciled to God, and is now the beneficiary of the infinite riches of Christ. It may be affirmed that justification by faith is the good news that God is for us in Christ.

From 6:1-7:25, Paul confronts the problems of the sin nature and the law in the life of the Christian. The issue concerns the question, "how can a justified person live a holy life as demanded by the law of God in view of the fact that the sin nature is alive and active in the flesh of the believer?" The response of Paul to this dilemma is summed up in the teaching that a justified person is spiritually dead to the law and to the sin nature by virtue of a spiritual union with Christ in His death, burial, and resurrection. Christ died to sin and to the demand of the law; therefore, a justified believer occupies a death-relationship to the law and to the sin nature and stands before God in the life of Christ. Christ is now the life of the justified believer, and by faith that person can live in the life of Christ through the empowerment of the Holy Spirit, and thus achieve victory over the sin nature, and live the holy life demanded by the law.

From 8:1-39, while the subject of sanctification is evident in this chapter, it appears that it is overshadowed by the emphasis upon the security of justified Saints. The theme of eternal security, or perseverance of believers, is in harmony with the opening declaration that "there is therefore now no condemnation to them who are in Christ Jesus" (8:1), and the triumphant conclusion of Paul that nothing nor nobody "shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (8:39). A justified believer is guaranteed eternal salvation. The good work that God began in us, and is continuing in us, will climax in eternity in glorification. Justified believers will be conformed to the image of Christ.

A. The doctrine of Sin (1:18-3:20).

1. Depravity of the Gentiles (1:18-32).

man is completely DEPRAVED

a. Under the wrath of God, 18.

FR. HEAVEN.

- (1) Holy aversion to all evil.

- NOT TEMPER

- (2) Continuously manifested.



- (3) Revealed from heaven.

LOCATION

- (4) Against all ungodliness and unrighteousness.

DEVIATION OF GOD'S CHARACTER

REVELATION OF GOD'S AUTHORITY

- (5) Against men who hold the truth in unrighteousness.

1 J. 2: 19-21

b. Sufficiency of Divine Revelation, 19-20.

- (1) Man has conscience, 19.

INTERNAL/INSTINCTIVE MORAL
MAN MONITOR

- (2) Man has creation, 20a.

- (3) Man has intellect, 20b.

(WAS AT THE NATURAL
PERCEPTION)

- ∴ (4) Man is without excuse, 20c.

c. Rejection of God, 21-23.



- (1) Failure to glorify God, 21a.

PAGANISM

CERTAIN
SEGMENT OF
PAGAN HISTORY

FALL
↓
NOT A + 419

- (2) Sin of thanklessness, 21b.

- (3) Vain in reasoning, 21c.

- (4) Darkness fills the heart, 21d.

- (5) Foolishness replaces wisdom, 22.

- ∴ (6) Degenerated into idolatrous worship, 23.

- d. Judgment of God, 24-32.

FR. SOVEREIGNTY OF GOD

- (1) Chained to a lustful heart, 24-25.

- (a) Unclean course of conduct, 24a.

- (b) Dishonor to the body, 24b.

- (c) Truth exchanged for a lie, 25a.

↓
PAGANISM

↓

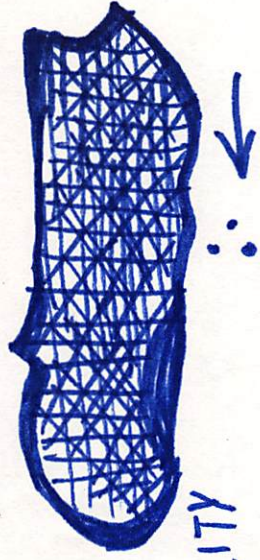
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HARDENING
OF HEART:

God honors man's
will.

(d) Worshipped man rather than God, 25b.

NOT MORE THAN...



1 JN 3:1

HOMOSEXUALITY

∴ (2) Enslaved to vile passions, 26-27.

* GOD'S MERCY WAS A TURNING POINT - # man

(a) Caused women to degrade their sex, 26.

→ GAL 6:7-8

REMAINS IN
CONDITIONS

(b) Motivated men to reject women, 27a.

(c) Led men to degrade their sex, 27b.

∴ (d) Earned a just reward, 27c.

REPROBATE

(3) Imprisoned in a disapproved mind, 28-32.

~~REPROBATE~~

(a) Result of man's choice, 28a.

ASOKIMOS

(b) Distortion of man's intellect, 28b.

(c) Total corruption of man's conduct, 29-31.

∴ (d) Complete hardening of man's will, 32.

DEPRAVED

- encouragement in tri.
- faint conscience

Note: It is most likely that this passage of Scripture describes the condition of man from the fall of Adam to the flood of Noah's day. However, it obviously fits well into any period of history. Hard to resist the conclusion that it describes quite accurately the depravity of man in today's world. From this awful portrait of human depravity we learn the following facts:

1. Divine revelation is sufficient. Man has had the opportunity to know God from the beginning of history. Divine light comes through conscience, intellect, creation, and now by way of the complete revelation in the Bible.
2. Human sin is deliberate. Man willingly chooses sin in rebellion against God. He prefers spiritual darkness rather than spiritual light. His choice of disobedience to the will of God began the law of sin, which dominates the course of life from birth to death.
3. Human development is downward. Contrary to the evolutionary concept of man, which teaches that man evolved from an animal, from a primitive uncivilized state to one of civilization, the picture of man's development is reversed in the Bible. Instead of evolution--it stresses devolution. Starting with a knowledge of God, man degenerates rapidly into base idolatry.
4. Sin is progressive in character. In a sense it is a form of perpetual motion, for once begun it needs no external power to activate evil action, but is its own dynamic. All sins are traced to the initial sin of man's refusal to glorify and to thank God.
5. Sin hardens the will of man. It deceives man and renders him insensitive to the reality of divine judgment. Man lives in a state of delusion, for persistence in sin slowly but surely fixes the will in a negative direction, away from truth unto error. Unless God intervenes mercifully, it will lead man ultimately to his eternal doom.

2. Depravity of the Moralist (2:1-16).

Many commentators advance the position that Paul begins his discussion of the depravity of the Jew at this point, while others hold the view that he does not deal directly with the Jew until 2:17, and that this section refers to anyone who is trusting in self-righteousness as a basis of acceptance by God, be that person Jew or Gentile. This approach, which we have taken, appears to harmonize with Paul's admonition to any man that judges others of evil, while at the same time is guilty of doing evil, and is thus oblivious to his own depravity and condemnation.

a. Description of the Moralist, 1.

(1) Stripped of self-justification.

(2) Under the indictment of God.

(3) Equally guilty of sin.

b. Judgment of the Moralist, 2-16.

This passage reveals the four principles by which God will judge all moralists--be they Jew or Gentile. In short, it discloses the standard of judgment for mankind. Even Christians will be judged by these principles, but at a different time and for a different reason. For the unsaved it will be to determine degrees of punishment in the Lake of Fire, for the saved, to determine rewards and position in the kingdom of Christ.

(1) Judgment according to truth, 2-5.

(a) Revelation of the principle, 2a.

(b) Application of the principle, 2b-5.

(2) Judgment according to works, 6-10.

(a) Revelation of the principle, 6.

(b) Application of the principle, 7-10.

(3) Judgment according to equality, 11-15.

(a) Revelation of the principle, 11.

(b) Application of the principle, 12-15.

*truth
works
equality
Gospel.*

(4) Judgment according to the Gospel, 16.

(1) Revelation of the principle, 16a.

(2) Application of the principle, 16b.

3. Depravity of the Jew (2:17-3:8).

Attention is now focused exclusively upon the depravity and condemnation of the Jew. This section serves as an eye-opener to the Jews who misinterpreted and misapplied the true purpose of their religious heritage. It demonstrates that the Jew is exactly the same as the Gentile in the anatomy of sin; he is therefore spiritually bankrupt and cannot secure salvation through powerless ritual of law-keeping and mechanical worship of God. That the Jew is equally depraved as the Gentile is confirmed by his:

a. Perversion of the law, 2:17-24.

(1) He distorts the law, 17-20.

(a) By resting in the law, 17a.

(b) By boasting in God, 17b.

(c) By pride in the law, 18-20.

(2) He degrades the law, 21-22.

(a) By not teaching himself, 21a.

(b) By corrupt conduct, 21b-22a.

(c) By committing sacrilege, 22b.

(3) He desecrates God by the law, 23-24.

(a) By boasting in the law, 23a.

(b) By transgressing the law, 23b.

(c) By blasphemy through the law, 24.

(c) ~~can't separate circ. & law.~~ b. Distortion of circumcision, 2:25-27 EVIDENCE of
GEN 17:9-14 - CIRC. INSTITUTED. JEWISH DEPRAVITY
 (1) Circumcision versus law, 25



MOSES



(a) Obedience validates circumcision.

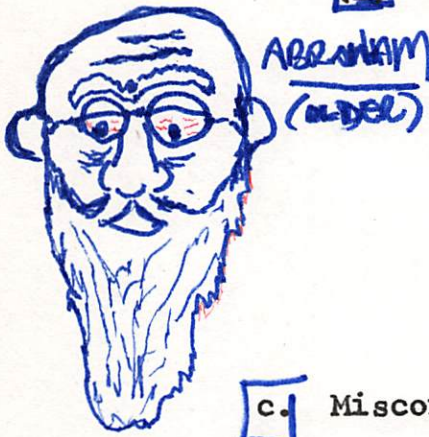
(b) Disobedience invalidates circumcision.



ABRAHAM (AS A YOUNG MAN)

23

(2) Circumcision versus uncircumcision, 26-27.



(a) Uncircumcision becomes circumcision, 26.

(b) Uncircumcision judges circumcision, 27.

c. Misconception of the true Jew, 2:28-29.

TELL SEED IF ARE
① JEW'S OUTWARDLY
② JEW'S INWARDLY
③ ALL BELIEVERS IN CHRIST
④ CHRIST - GAL 3:16

(1) True Jew viewed negatively, 28.

(a) Not of the flesh.

(b) Not circumcised in the flesh.

(2) True Jew viewed positively, 29.

(a) One who is spiritual.

INTERNALLY

(b) One who is circumcised in the heart.

- DEMONSTRATING THAT BY GOD
BEING THEIR PRIZE

d. Perversion of sound reasoning, 3:1-8.

(1) The first argument, 1-2.

(a) Question, 1.

what profit d - Jews
are in

> αἰσῶν - foolish

> νεότης - infant

> φανερός - manifest evidence

> κρυπτός - hidden

Greek words

- ἀντιστάτης - w/o defence - excuse

- οἶσα - kn./absolute

- λογίζομαι - reckon, charge take into account

- ἀληθεία - truth

- καταφρονέω - think down - condemn

- χρηστότης - goodness

- ἀνοχή - forbearance

- ὀκνησιμότης - stubbornness

- ὀργή - wrath, indignation

- πρὸς ὁτιδὲν ἔμφοι - free taken, respecter of persons

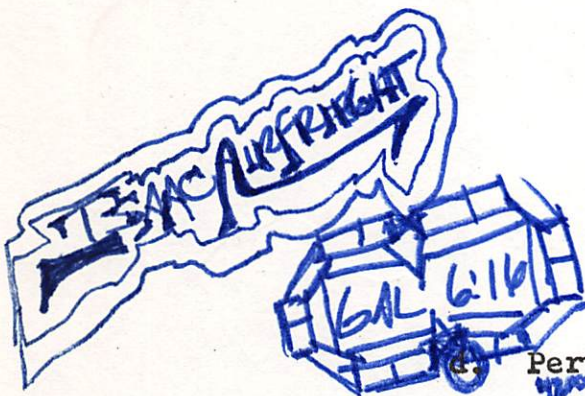
- ἐν νόμῳ - in law

- ἀκροατής - hearer

- δοκιμάζω - approve by testing

- ἀνασταύω - leans, rests

- ἡ δὲ αὐτοῦ - teacher



(a1) Any advantages being a Jew?

WHY GOD CHOOSE ISRAEL

① TO BE A WITNESS TO MUNDANE

DEUT 6:4; ISA 43:16-12

(b2) Is circumcision useful?

② ~~B~~ ILLUSTRATE BLESSEDNESS
OF SERVING TRUE GOD

DEUT. 33:26-29 1 (b) Reply, 2.

17:20-21 PS 144:15

③ REC./PRES/TRANSMIT SCRIPTURES

(a1) General--much every way.

cf Rom 9:4-5

DEUT 4:5-8; ROM 3:1-2

④ HUMAN CHANNEL FOR MESSIAH

TO COME - LEV 3:15, 12:3,

22:18; 28:10-14; 49:10; 2 SAM 7:12-16

ISA 7:14; 9:6; MIC 5:2; MATT 1:1;

ROM 1:3; HEB 7:14

REV 5:5

(b2) Specific--Jew has the oracles of God.

(2) The second argument, 3-4.

(a) Question, 3.

(a1) What about the unbelieving Jew?

(b2) Will their unbelief nullify the faithfulness of God?

(b) Reply, 4.

(a1) Emotional--perish the thought.

(b2) Logical--God is true.

(3) The third argument, 5-6.

(a) Question, 5.

(a1) What about our unrighteousness
illuminating God's righteousness?

(b2) Is God unrighteous in judging us?

(b) Reply, 6.

(a1) Emotional--perish the thought.

(b2) Logical--shall God not judge the
world?

(4) The fourth argument, 7-8.

(a) Question, 7.

(a1) What about my lying revealing the
glory of God?

(b2) Why then am I judged as a sinner?

(b) Reply, 8.

(a1) Malicious misrepresentation of us.

(b2) Whose damanation is just.

4. Depravity of Mankind (3:9-20).

Having demonstrated conclusively the depravity and condemnation of the Gentiles, the Moralists, and the Jew, Paul concludes his discussion of sin by summoning mankind to appear before the bar of divine justice. Man stands stark naked before God without a single shred of goodness as Paul leaves no stone unturned in proving the depravity and condemnation of the whole world. Man consistently falls short of God's standard of righteousness. He is spiritually dead and spiritually blind, a slave to sin, and under the indictment of condemnation. Following the thinking of Alva McClain as it appears in his book on Romans, it is noted that the procedure in this section is judicial in form, and the scene is that of the courtroom.

a. The charge, 9.

(1) Question, are we better than they?

(2) Reply, no, all are under sin.

b. The evidence, 10-18.

(1) Man is depraved in character, 10.

(2) Man is depraved in mind, 11a.



(3) Man is depraved in purpose, 11b-12a.



(4) Man is depraved in value, 12b.



(5) Man is depraved in motive, 12c.



(6) Man is depraved in speech, 13-14.



(7) Man is depraved in conduct, 15-18.

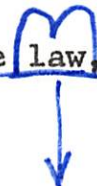
"FEEL SWIFT TO SHIFT BLOOD..."

"THERE IS NO
FARE OF GOD IN
THEIR EYES"

ISA 1:6

c. The verdict, 19-20.

(1) Based on the law, 19a.



(2) Silences all before God, 19b.



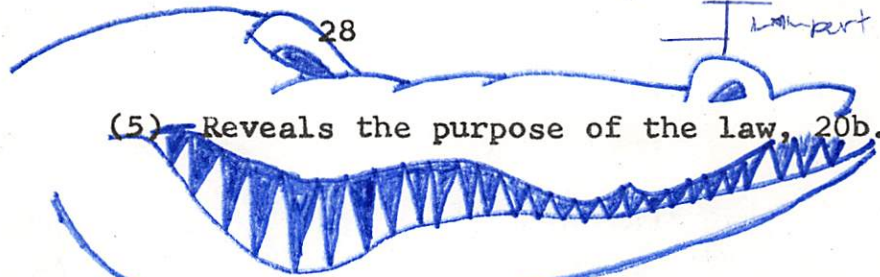
(3) Declares the guilt of all before God, 19c.



(4) Rules out justification by the law, 20a.



(213) 691-4632
188



B. The doctrine of Justification (3:21-5:21).



The trial is over and the case is closed; the jury has returned the verdict of guilty on all counts. Death is the sentence handed down by the law, and the courtroom is now empty. All that remains is the execution of the sentence. If this were the end of the scenario, man would truly be without hope, and there would be no rational explanation for life.

However, in this section, another scene appears on the stage of this cosmic drama announcing the good news that there is hope. The darkness of death has been conquered by the light of life, for the Judge of man has come down from the bench of justice, and has taken the place of man before the law--bearing the guilt and penalty of his sin. He became the substitute for man, doing what man could not do, living the perfect life required by the law and dying the death demanded by the law for sin.

Thus, a basis of justification has been established for man. Salvation is now available--it is by grace through faith in the redemptive ministry of Jesus Christ. As stated before, it is through the act of justification that God the Father declares a sinner righteous through faith in the atonement of Christ, and He treats that person as a righteous being. The debt of sin has been paid by the death of Christ--past, present, and future sins are blotted out forever. The believer stands in the presence of God in the righteousness of Christ. His righteousness is charged to the account of every Saint. (even "St. Nick")

P. 13

1. The provision of Justification (3:21-31).

a. Background of justification, 21-23.

IT IS BETTER TO LIGHT A CANDLE
THAN CURSE THE DARK.

29

(1) Manifestation of righteousness, 21.

(a) Apart from the law.

BUT NOW....

(BRING THEM TO
FAITH)

(b) Witnessed by the law and prophets.

(2) Availability of righteousness, 22.

(a) By faith in Christ.

(b) To all that believe (cont.)

(3) Need of righteousness, 23.

(SUMMARY of 1:18-3:20)

(a) All sinned in Adam, original sin.

SIN - ADAM
FALLING SHORT - PRES.

"DEGREES of SIN - ALL FALL
SHORT of GLORY of GOD."

(b) All continue in sin, personal sin.

b. Uniqueness of justification, 24-26.

(1) Indicated by the manner of bestowal, 24a-24c.

(a) Conferred by God, 24a.

CHRIST MEANS
JUSTIFICATION

(b) Given freely, 24b.

GOD BRINGS ABOUT
JUSTIFICATION

Super

GOD'S LINE IN ACTION
 ↓
 ΧΑΡΙΤΙ

(c) Caused by grace, 24c.

(2) Evident by the foundation, 24d-25b.

(a) Redemption in Christ Jesus, 24d.

ἀπαλυσμός
 ἰλκωτέριον

(b) Propitiation in Christ Jesus, 25a.

mercy-seat

1 JN 2:2
 4:10

(c) Blood of Christ Jesus, 25b.

Foundation



(3) Revealed by the declaration, 25c-26. . . .

(a) The remission of past sins, 25c.

(b) The righteousness of God, 26a.

(c) The right of God to justify, 26b.

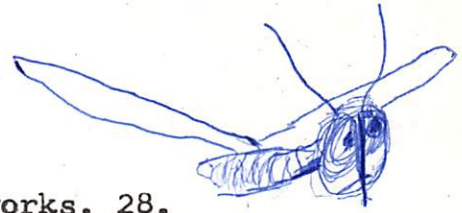
c. Faith the means of justification, 27-31.

(1) In relation to man, 27-28.

WHERE IS FAITH NOW - IN RELATION TO

(a) It excludes boasting, 27.

JUSTIFICATION



(b) It rules out works, 28.

(2) In relation to God, 29-30.

(a) It points to God, 29.

Away from works

(b) It equalizes man, 30.

(3) In relation to the law, 31.

(a) It does not nullify the law.

*in yevotiv
may it never be*

(b) It establishes the law.

*CAL
synagogue / ARZ
synagogue*

2. The justification of Abraham (4:1-25).

Knowing that Abraham was highly esteemed by Jews, Paul discusses his experience of justification to prove that man is justified by God solely by faith. In hope that such evidence would demonstrate the fallacy of dependence upon the law and circumcision as a prerequisite for justification. This chapter sounds the death knell of all human effort in the act of justification.

a. Abraham was justified by faith, 1-12.

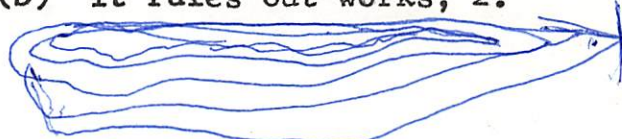
(1) Proved by his record, 1-3.

ex

(a) It excludes the flesh, 1. *GEN 15:16*

DID ABS SOMETHING HE COULD TRUST

(b) It rules out works, 2.



(c) It confirms faith in God, 3.

top 59-61 -

HEB. 11

(2) Proved by logic, 4-8.

(a) Works oppose grace, 4.

favor

(b) Faith activates grace, 5.

INTUIT / EMOTION / WILL

(c) David magnifies grace, 6-8.

PS 32:2

makarios Blessed

(3) Proved by his ~~circumcision~~, 9-12.

GEN 15:6

66:16

17:24

(a) Justified before his circumcision, 9-10.

NOT A BW / BEFORE RIGHTEOUS

(b) Circumcision verified his faith, 11a.

ABG'S CIRC / ISRAEL CIRC

*JUSTIFIED AS
WON / NEW*

SEAL IS MEANINGLESS w/o FAITH!

(c) Justified to become the father of all believers, 11b-12.

b. Abraham received the promise by faith, 13-16.

(1) The essence of the promise, 13.

(a) It encompassed the world.

(b) It excluded the law.

(c) It embraced the righteousness of faith.

✓ (2) The contrast between law and promise, 14-15.

(a) Law offsets faith, 14a.

(b) Law counteracts the promise, 14b.

(c) Law works wrath, 15.

(3) The affinity between faith and promise, 16.

(a) Faith is in harmony with grace.

(b) Faith extends the promise to all the seed.

(c) Faith relates all the seed to Abraham.

c. Abraham excelled in faith, 17-21.

(1) The object of his faith, 17.

(a) The word of God.

(b) The person of God.

(c) The power of God.

(2) The marvel of his faith, 18-19.

(a) No human basis for hope, 18.

HOPE ANCHORED IN GOD

(b) No hope in his own body, 19a.

(c) No hope in his wife's body, 19b.

(3) The quality of his faith, 20-21.

1. Jan 15-8

(a) He did not waver in faith, 20a.

NO LINKED UP w/ GOD

DID NOT LIVE IN DOUBT - PREPARE TO RELY ON GOD

TRUE FAITH -
IGNORING DIFF.
ZERO IN MY GOAL OF
THE UNIVERSE PROVIDE
TEST CHANGES

(b) He was strong in faith, 20b.

(c) He believed in the faithfulness of God, 21.

1 COR 1:9; 1 THESS 5:24; RVN 1:9

d. Abraham the model of faith, 22-25.

(1) The fact of his justification, 22-23.

(a) A direct result of faith, 22a

(b) An imputed righteousness, 22b.

(c) Attested by Scripture, 23.



(2) The fact of our justification, 24-25.

(a) Confirmed by the testimony of Scripture, 24a.

CONCRETE EXAMPLE

(b) Received by faith in God, 24b.

(c) Based on the redemptive work of Christ, 25.

a cross Christ
settles for ever

ESSENCE & GOD

cross here

stages in

3. The blessings of Justification (5:1-11).

Justification by faith, the doctrine that set of the spark that ignited the Protestant Reformation, is considered by many theologians the foundational doctrine of salvation. For it is believed to be the container of the entire content of salvation, the initial blessing out of which emerge a number of accompanying blessings. Several of those blessings are revealed in this passage.

a. Peace with God, 1.

(1) Legal peace.

CHILD OF GOD

(2) Continuing peace.

PER. TRUCE

(3) Perfect peace.

PERF. PEACE

(4) Christ's peace.

Jn 14:27 - L Eph 2:14
16:30

b. Access to the grace of God, 2a.

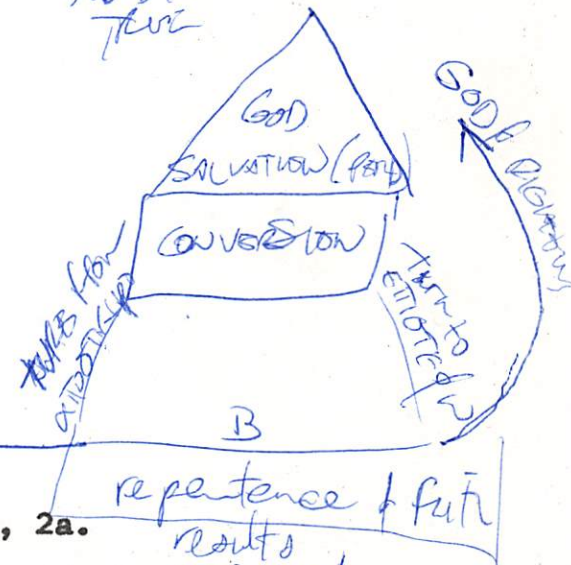
(1) Through Christ.

(2) By faith.

(3) Is permanent.

CONVERSION
JUSTIFIED

REGEN
RECON
ADOPT
TRUCE



(4) To all-sufficient grace.

c. Rejoice in hope of the glory of God, 2b.

(1) It is continuous.

(2) It relates to hope.

(3) It concerns the glory of God.

(4) It involves the glory of Christ.

d. Rejoice in tribulation, 3-5a.

(1) Tribulation works patience, 3.

(2) Patience works experience, 4a.

(3) Experience works hope, 4b.

(4) Hope dispels shame, 5a.

e. Receiving the Holy Spirit, 5b.

- (1) He indwells the believer.
- (2) He fills the believer with the love of God.
- (3) His work abides.
- (4) His indwelling is permanent.

f. Understanding Christ's death, 6-8.

- (1) Christ died for the weak, 6a.
- (2) Christ died for the ungodly, 6b-7.
- (3) Christ died for sinners, 8a.
- (4) Christ died for us, 8b.

g. Assurance of eternal salvation, 9-11.


- (1) Past salvation, 9a, 10a, 11b.

(2) Present salvation, 11a.

PRESENT SANCTIFICATION.

(3) Future salvation, 9b, 10b.

THESS 1:10 ; 5:9

 Note: Some excellent thoughts on this section presented by Griffith Thomas (Epistle to the Romans, pgs. 151-152). What follows is a condensed summary of his thinking, with an occasional added comment:

1. Justification is an immediate gift. It comes through faith the moment one truly believes in the atonement of Christ. It is received, not accomplished; obtained not attained. It is instantaneous, no process--it is now.

2. Justification is a perfect gift. There are not degrees in justification. It remains unchanged from its inception. The realization of its acceptance may differ between believers but not the factual reality. A weak faith does not alter the perfect character of justification.

PERMANENT

3. Justification is a ~~perfect~~ gift. It is a once-for-all experience--once justified, always justified. This truth is based on the fact that Christ's death has atoned for the guilt and penalty of past, present, and future sins. Nothing more need be done to satisfy the justice of God offended by the sin of man.

4. Justification is a divine gift. It is noteworthy that after 5:1 the mention of faith is dropped until 9:30. The omission is all the more remarkable because



of the prominence of faith up to this time. There must be some reason in this, and it is assuredly found in the simple fact that the certainty of a perfect righteousness is grounded in the love of God. We depend, not upon our faith, but upon God's faithfulness.

5. Justification is to be enjoyed. In view of the divine fact of justification we are to claim our possessions, and enter fully into the unspeakable privileges which are ours in Christ. One need not wait until eternity to enjoy the benefits of justification, instead every Christian should begin to enjoy those blessings right now. Such enjoyment should result in true worship of the Triune God; praise and gratitude should flow naturally from our innermost being throughout our earthly pilgrimage.

4. The background of Justification (5:12-21).

This section reveals the history behind the doctrine of justification. It is a fitting conclusion to the discussion from 1:18-5:11. Having treated separately the doctrine of condemnation and justification, Paul now places them side by side to show that justification through faith in Christ supercedes in blessing what was lost by the sin of Adam.

This passage contains a series of contrasts, which are locked into the heart of justification. Adam and Christ; disobedience and obedience; sin and righteousness; condemnation and justification; law and grace; death and life. It confirms the historical reality of the Genesis record of Creation and the Fall of Adam.

- a. The fall of Adam, 12-14.

- (1) Introduced sin into the world, 12a.

NOT UNIVERSES (THAT'S VIA SATAN) (BUT WORLD)

- (2) Initiated death, 12b.

PHYSICAL } SEPARATION. ~~FROM MANKIND~~
SPIRIT }
SOUL }

- (3) Inflicted death upon mankind, 12c.

POSITIONAL ACQUITTAL TO ADAM'S KIDS.
CRISIS INSTANTANEOUS → DEATH

- (4) Imputed sin to mankind, 12d-14.

2nd DEATH.

b. The contrast between Adam and Christ, 15-19.

- (1) Adam, the offense--Christ, the free gift, 15.

ADAM'S SIN - ~~WE~~ DIE
GOD'S GIFT - MANY LIVE

- (2) Adam, condemnation--Christ, justification, 16.

- (3) Adam, reign of death--Christ, reign of life, 17.

- (4) Adam, disobedience--Christ, obedience, 18-19.

c. The relation between law, sin, and grace, 20-21.

- (1) Law and sin, 20a.

SIN REVEALED - LAW CAME ALONG - 2100
SIN THAT SIN WOULD BE REVEALED!

- (2) Sin and grace, 20b.

GRACE DID MUCH MORE AROUND!
GIVEN MAN A WAY OUT! EX 20. GOD GIVES LAW 18-26
OBTAIN LESSON - PICTURE OF GRACE WITHIN WISDOM OF SINS & WORKS.

(ADVANTAGE)
GENETICALLY
IDEALITY

"MUCH MORE"
SUPERIORITY!

(3) Sin and death, 21a.

(4) Grace and life, 21b.

Note: Disobedience, sin, condemnation, and death came through Adam; obedience, righteousness, justification, and life came through Christ. His redemptive ministry has offset completely the tragic results of Adam's sin, for the benefits of His atoning death are infinite and eternal in value.

C. The doctrine of Sanctification (6:1-7;25).

77EP100EUN

This section deals with the problem of the sin nature in the life of the justified believer. Background for this discussion is the question of 6:1 related to the logic of living in sin in the light of the statement in 5:20 that "where sin abounded, grace did much more abound." To such distorted reasoning, Paul replies emotionally in that such thinking is absurd, and then addresses the issue in a logical manner by revealing the method of victory over the power of the sin nature.

In the case of justification there is the atoning death of Christ for the sinner; while for sanctification there is total identification of the believer with Christ in His death, burial, and resurrection. The key to victory over the sin nature is locked in the significance of four words in this chapter--know (3, 6, 9), reckon (11), present (13, 16, 19), and obey (16, 17).

1. Living in Christ leads to victory (6:1-23).

a. Know the spiritual facts, 1-10.

(1) Attitude toward sin, 1-2.

(a) The question related to sin, 1.

5:20

sin nature

(b) The answer related to sin, 2.

DIED TO "THE" SIN 1
SIN NATURE

(2) Union with Christ, 3-5.

(a) Baptized into His death, 3.

CHRIST DIED FOR OUR SIN - IDENTIFICATION

w/ CHRIST IN SPIRITUAL BAPTISM - WATER BAPT.

(b) Baptized into His burial, 4a.

I.D. w/ JESUS

(c) Baptized into His resurrection, 4b-5.

I.D. w/ JESUS AS JESUS WAS RAISED

TO STAND WE WALK IN THE NEWNESS OF LIFE.

(3) State of the sin nature, 6-7. "KNOWING THIS..."

(a) Crucified with Christ, 6a.

THRU SPIRITUAL UNION/I.D. w/ CHRIST

(b) Rendered inoperative, 6b-7.

"DESTROYED"

STILL IN US - IN CHRIST NOT OPERATING

(c) No longer the master, 6c-7.

BAPTISM

SPIRIT
BAPTISM

Gal 2:20
1 Cor 12:12

AS X-IAN WE HAVE A
CHOICE!!

(4) Meaning of Christ's death, 8-10.

ASB CA 9:4 DIED ONCE FOR US

(a) The basis of our life, 8.

(b) The end of death's rule, 9.

(c) The victory over sin, 10.

KNOW



BELIEVE



RECKON
YOURSELVES
DEAD TO
SIN - VS. 11

b. Accept the spiritual facts, 11.

RECKON "BY FAITH"

(1) Account the fact of death to be true.(2) Account the fact of life to be true.(3) Account the facts true in Christ.c. Present your life to God, 12-14.(1) Reject the reign of sin, 12-13a.

DO NOT LET SIN RULE IN YOUR LIFE.

(2) Submit to the reign of God, 13b.

- WILINGLY, LOWLY, GRACIOUSLY -
MORALLY WE CANNOT BETTER OURSELVES - SUBMIT OURSELVES

(3) Live under grace not under law, 14.

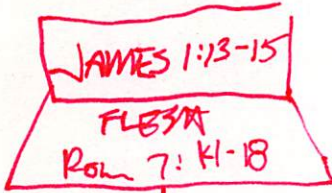
ACL



WHAT ARE YOU
WILLING TO CUT
OFF? FOR
UNDERSTANDING
OF ACL

A DEGREE OF CONSISTENCY.
CA 2:20

Development
of sin



SIN NATURE - DYNAMO

MIND - thought/fundamental

DESIRE - craving for sin

LUST - intensified craving

WILL - decision making

SIN - ACTUAL ACT OUT

DEATH - WAGES

d. Obey the righteousness of God, 15-23.

(1) Servant, of sin or of righteousness, 15-16.

(2) Free, from sin to serve righteousness, 17-19.

(3) Sin, ends in death, 20-21.

(4) Righteousness, ends in life, 22-23.

2. Living under law leads to defeat (7:1-25).

Considerable debate over this chapter as to the state of Paul. Is he describing an experience that occurred before or after his conversion. While the description could conceivably refer to his struggle under law as an unsaved Jew, it fits much better into his Christian life. It is thus maintained that the primary purpose of this chapter is to reveal the fallacy of living under law as a means of sanctification, for the law can neither save nor sanctify. It was written to inform Christians that a holy walk cannot be attained by living under law as a rule of life.

Another issue is raised with reference to the experience of Paul. Stated briefly, is it the intent of this chapter to portray the normal experience of the Christian life? In short, are all believers destined to go through a similar struggle in striving to live a holy life? In reply, we affirm that a Christian need not go through this despondent experience, but failure to apply the teaching of chapter six will result in a similar experience. Because sanctification by law-keeping

renders inoperative the power of the Holy Spirit in the life of the believer. On the other hand, living by faith under the rule of grace releases the power of the Holy Spirit that is locked in our spiritual union with Christ; thus, enabling Christians to live the holy life demanded by the law and to attain daily victory over the power of the sin nature.

x a. Law and the believer, 1-6.

x (1) Dominion of law, 1.

(a) Based on common knowledge.

(b) Rules until death.

x (2) Illustration of law by marriage, 2-3.

(a) Marital law rules until death, 2.

(b) Free from the law by death, 3.

(3) Relation of law to believers, 4-6.

(a) Dead to the law, 4a.

(b) Married to Christ, 4b-5.

Principle

Application

EXAM 3:21-5:21 pp 28-45 (m)

JUSTIFICATION CN. 4 5 STIFLER

47

3 1 2
5 5 5
6 6 6
7 7 7

- ① ENGAGEMENT
- ② MARRIAGE CELEBRATION
- ③ "LIVING TOGETHER"

(c) Liberated from the law, 6.

b. Law and sin, 7-13.

(1) Purpose of law, 7-11.

(a) Reveals sin, 7.

emotional / logical reply

may be too

(b) Arouses sin, 8-9.

DILEMMA

"acceleration" military term.

operation arrangement

(a) operation (b) operation

(c) Condemns sin, 10-11.

"DO THIS & LIVE" → SIN NATURE = a condition of death.

Quoted
Revels to us
sin nature reveals

SIN NATURE

WHAT
FINDS IT?
OO

(2) Character of law, 12.

NO RESULT of THIS LAW!

(a) It is holy.

(b) It is just.

RIGHTS IN TREATMENT of LAW!

(c) It is good.

INHERENTLY OPPOSED EVIL, ULTIMATE
OBJECTIVE IS

(3) Vindication of law, 13.

(a) Law, not the cause of death.

SIN IS

(b) Sin, cause of death.

(c) Law, reveals the awfulness of sin.

e. Law and the carnal man, 14-25.

(1) The contrast, 14.

(a) Law--spiritual.

οὐρανῶν / INTELLECTUAL
πνευματικός / CHRISTIAN

(b) Paul--carnal.

σαρκικός / CHRISTIAN - LIVING THE LAW

(c) Paul--slave to sin.

ψυχικός - NATURAL LAW - UNREGENERATE

πνευματικός

σαρκικός

ψυχικός - NATURAL LAW

(2) The conflict, 15-20.

(a) Explanation--desiring good, doing evil, 15.

OK

(b) Agreement--concurs that the law is good, 16.

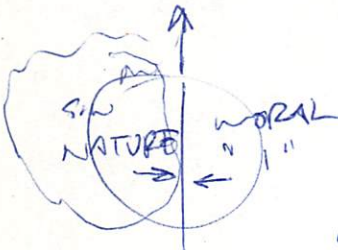
OK PRESENT ACTIVE

(c) Recognition--sin dwells in me, 17-20.

"SIN NATURE"

"I" = NATURAL SELF CONSCIOUSNESS

(3) The comparison, 21-23.



(a) Law of evil, 21.

(b) Law of God, 22.

(c) Law of mind, 23.

Law of
SIN

CAN'T TRUST
my FLESH

(4) The conclusion, 24-25.

(a) Paul--wretched and helpless, 24.

(b) Paul--attained victory through Christ, 25a.

(c) Paul--resigned to the struggle, 25b.

LET
LIVING
CONTROLLING!

PAPERBAGGAL STATEMENT BTWN
25 & 24

NOTE of DEFEAT.

D. The doctrine of Security (8:1-39).

In one sense, as mentioned earlier, this chapter continues the subject of sanctification begun in chapter six, for the first twenty-seven verses stress the work of the Holy Spirit in the life of the justified believer. Therefore, many commentators interpret this chapter in the light of that theme affirming that it is the intent of Paul to follow the process of sanctification to its culmination in glorification, which is the theme of the latter part of this chapter.

We have no argument with this approach, but believe the emphasis upon the security of the believer is equally prominent in this chapter. From this viewpoint one may see the work of the triune God in behalf of the believer's security. It answers the very

crucial question, "Will justification endure?" or "Is it possible to lose salvation?" The reply to this question is presented in concise form in the declarations that there "is no condemnation to them that are in Christ Jesus", and there "is no separation from the love of God, which is in Christ Jesus our Lord" (8:1, 39). Thus, this chapter begins and ends with the affirmation of the believer's security, and in between verses one and thirty-nine, we learn of the coordinated ministries of the Godhead, upon which these affirmations are based.

1. The work of the Holy Spirit (1-27).

a. He places the believer in Christ, 1-4.

GRIF THOMAS

sun ch 5

(1) In Christ is no condemnation, 1.

(2) In Christ is freedom from sin and death, 2.

sun ch 6

(3) In Christ is condemnation of sin, 3.

ὁμοιωσις - similar/likeness

(4) In Christ is fulfilment of the law, 4.

sun ch 7

b. He indwells the believer, 5-13.

(1) Separates the saved from the unsaved, 5-8.

(2) Identifies the true believer, 9.

(3) Guarantees the resurrection of the believer, 10-11.

(4) Empowers the believer for godly living, 12-13.

c. He verifies the new life of the believer, 14-17.

(1) Certifies the sonship of believers, 14.

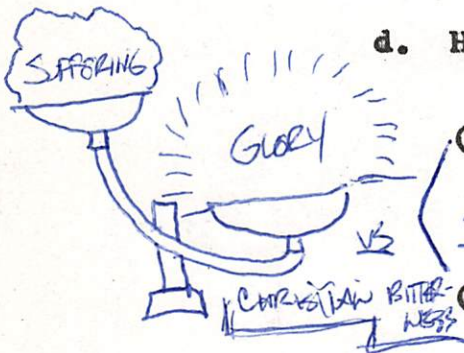
(2) Empowers the Father-son relationship, 15.

ABBA

(3) Witnesses to the Father-child relationship, 16.

① HUNGER FOR WORD ← CONCEPT OF NEW BIRTH - WHEN DID WE BECOME SONS & DAUGHTERS → SAME TIME AS CERTIFICATION OF SONSHIP!
 ② " " POWER
 ③ " " FELLOWSHIP
 ④ " " SERVING CHRIST ASSOCIATED W/ OUR POSITIVE - THROUGH ADOPTION
 REGION → BABE IN CHRIST; ADOPT → CO-HEIR.

d. He confirms the glorification of the believer, 18-25.



(1) Present suffering in view of glorification, 18.

"PECKOW" - ARRIVE AT A CONCLUSION VIA SOUND REASONING
 OF 2 COR 4:17 "...FOR A MOMENT..." ATOMELA "CANNOT BE DIVIDED"

(2) Creation's groaning in view of glorification,

19-22.
 REFLECTING REALITY OF THE EFFECTS OF THE CURSE - THE LAW
 OF DEATH & DEATH - GROWING

(3) Believer's groaning in view of glorification, 23.

THE OLDER SONS WERE GROANING

FIVE-FOLD MINISTRY OF N.S.

52

Excitation

GROWING IN FAITH
REJOICING IN HOPE
PATIENT STAMEN

IN THE MEANTIME

(4) Believer's hope in view of glorification, 24-25.

X-ian LIFE LIVES IN HOPE → END OF X-ian LIFE → GLORIFICATION
TIL THEN WE HAVE LOVE (DYNAMO) KEEPS HOPE ALIVE.

e. He assists the believer in prayer, 26-27.

(1) Weakness of the believer, 26a.

W.S. DOESN'T RELEASE US BUT AIDS US IN PRAYER

(2) Ignorance of the believer, 26b.

BETWEEN NOW & EXCITATION (GLORIFICATION) WHAT DO WE PRAY FOR? - TO DO IT TO IT. THE DETAILS WERE IGNORANT OF; GOT THE END PICTURE IN MIND.

(3) Intercession of the Holy Spirit, 26c.

(4) Harmony with the will of God, 27.

2. The plan of the Father (28-30).

a. It establishes the present, 28.

R.A. TORREY "SOFT PILLOW FOR TIRED HEART."

(1) Relevancy of everything in life.

FOR OUR GOOD

(2) Dynamic of life.

LOVE OF GOD - INSTILL IN EVERYTHING ETERNAL VALUE

(3) Election cause of life.

EFFICACIOUS CALL OF GOD SETS US TO WORK. GOAL → PURPOSE OF GOD

(4) Sovereignty of God in life.

1 COR 3:21-23

b. It explains the future, 29.

(1) Related to foreknowledge.

(2) Based on predestination.

(3) Certifies the glorification of believers.

(4) Verifies the preeminence of Christ.

c. It encompasses the whole of salvation, 30.

(1) Predestination.

(2) Calling.

(3) Justification.

(4) Glorification.

3. The ministry of Christ (31-39).

a. Reconciliation, 31.

(1) According to the plan of God.

(2) Reconciles God to believers.

(3) Assures victory to believers.

b. Substitution, 32.

(1) Caused by the Father.

(2) Accomplished on the Cross.

(3) Unlocks the treasury of God.

c. Justification, 33.

(1) Silences every accuser.

(2) Settled by election.

(3) Secured by God.

d. Intercession, 34.

- (1) Based on the death of Christ.
- (2) Attested by the resurrection of Christ.
- (3) Guaranteed by the exaltation of Christ.

e. Preservation, 35-39.

- (1) Secure in the love of Christ, 35-36.
- (2) Secure by the love of Christ, 37.
- (3) Secure in the love of God, 38-39.

Note: It has been pointed out that in this chapter we learn that in Christ Jesus there is:

1. No condemnation, because Christ died for us, 1-4.
2. No defeat, because the Spirit dwells in us, 5-14.
3. No fear, because God is our Father, 15-17.
4. No despair, because sufferings bring glory, 18-25.
5. No calamity, because all things work together for good, 26-30.
6. No adversary, because God is for us, 31-34.
7. No separation, because God loves us, 35-39.

HAS ANYONE TOLD

WED

6:1-10

~~FRI~~

EXAM +

6:11P

mon

7(1/2)

FRI

(LAST 1/2)

II. Prophetic Section--Israel in God's plan (9:1-11:36).

Why does Paul introduce the subject of Israel at this point in the epistle? It seems that this theme is not in the main stream of thought. Having treated the doctrine of salvation in the first eight chapters, one would think that Paul would have dealt immediately with the subject of Christian conduct that appears after these three chapters in 12:1-15:13. Instead, however, he delays that discussion and proceeds to unfold the theme of Israel in the plan of God. Why? What is the rationale behind this apparent disjunction.

In reply, keep in mind that the first eight chapters reveal the universal appeal of the gospel; salvation is available to Jew and Gentile alike by faith in the atonement of Christ. The death of Christ embraces mankind; universality is the key note of the gospel. Such an emphasis seems to ignore the relation of Israel to God. Is she not the covenant nation to whom God made many promises in the Old Testament? If so, then why haven't those promises been fulfilled? Thus, the logic of introducing the subject of Israel at this point; the arguments of this section, although important to Gentile believers, would be of greater value to Jewish believers in Rome, who most likely would raise the objection that God has either forgotten

his promises to Israel, or else the Christ or Messiah whom Paul is preaching is not truly the Messiah of Israel. If God has forgotten his promises to Israel, then how can anyone depend upon his promises in the Gospel? And if Christ is not the true Messiah, then why place any dependence in the Gospel? In either case, or both, to Jew and Gentile believers alike, unless this objection can be answered, there is little use to admonish them on the way they should live as Christians (Unpublished notes on Romans, Dr. Hoyt).

In truth then these three chapters are not necessarily parenthetical, but really belong to the main stream of thought. Before Paul can discuss the subject of Christian conduct, which is the theme of 12:1-15:13, he must treat the subject of Israel in God's plan to dispel any erroneous thinking that may arise primarily in the minds of Jewish believers in Rome.

Note: For a panoramic view of the past, present, and future history of Israel as presented in these chapters, consult the chart on page 56.

A. The sovereignty of God, Election of Israel (9:1-33).

In this chapter Paul reviews the past of Israel in the context of divine sovereignty. He emphasizes the election of Israel in the light of the sovereignty of God. Contrary to what anyone might suppose, God has not been unfaithful to Israel, but in reality has worked in behalf of Israel according to the decree of election.

1. Sovereignty, behind the heritage of Israel (1-5).

a. Cause of Paul's concern for Israel, 1-3.

(1) Confirmed in Christ, 1a.

(2) Witnessed by the Holy Spirit, 1b.

(3) Intense in nature, 2.

(4) Related to his kinsmen, 3b.

(5) Explained by his wish, 3a.

b. Citing the heritage of Israel, 4-5.

(1) Israelites ethnically, 4a.

(2) Position of adoption, 4b.

(3) Recipients of the glory, 4c.

(4) Possessors of the covenants, 4d.

(5) Custodians of the law, 4e.

(6) Entrusted with the service of God, 4f.

(7) Given the promises, 4g.

(8) Distinguished ancestry, 5a.

(9) Channel for Christ's birth, 5b.

2. Sovereignty, cause of the election of Israel (6-13).

a. The election of Isaac, 6-9.

(1) Established by the Word of God, 6a.

(2) Eliminates the children of the flesh, 6b-7a, 8a.

(3) Embraces the children of promise, 7b, 8b-9.

b. The election of Jacob, 10-13.

(1) Before his birth, 10-11a.

(2) According to the divine purpose, 11b-12.

(3) Object of divine love, 13.

3. Sovereignty, directs the mercy of God (14-29).

a. The freedom of God, 14-18.

(1) He is righteous, 14.

(2) He bestows mercy according to His will, 15-16.

(3) He controlled the life of Pharoah, 17-18.

b. The vindication of God, 19-26.

(1) Who can question God, 19-21.

(2) Who can annul the plan of God, 22-24.

c. The salvation of Israel, 25-29.

(1) Foretold by Hosea, 25-26.

(2) Foretold by Isaiah, 27-29.

4. Sovereignty, explains the salvation of God (30-33).

a. The salvation of Gentiles, 30.

(1) Gentiles followed not after righteousness.

(2) Gentiles attained righteousness by faith.

b. The failure of Israel, 31-33.

(1) Israel pursued the law of righteousness, 31a.

(2) Israel did not attain righteousness, 31b-32.

(3) Israel's failure foretold in Scripture, 33.

EXODUS
HUT ALWAYS
CAME BEFORE
THEOLOGY



B. The salvation of God, Unbelief of Israel (10:1-21).

This chapter deals with the present state of Israel. Elected to salvation in eternity, Israel has not yet experienced the fulfilment of that election due to unbelief. Having rejected God's way of righteousness, which is by faith in Christ, she foolishly attempted to attain righteousness through a powerless ritualism by adhering to works of the law. Israel has not yet learned that "Christ is the end of the law for righteousness to everyone that believes" (10:4). She will continue in a state of unbelief until the return of Christ.

1. Israel's way of salvation (1-5).

a. Led Paul to pray, 1.

(1) Made known to the saints.

(2) Came from his heart.

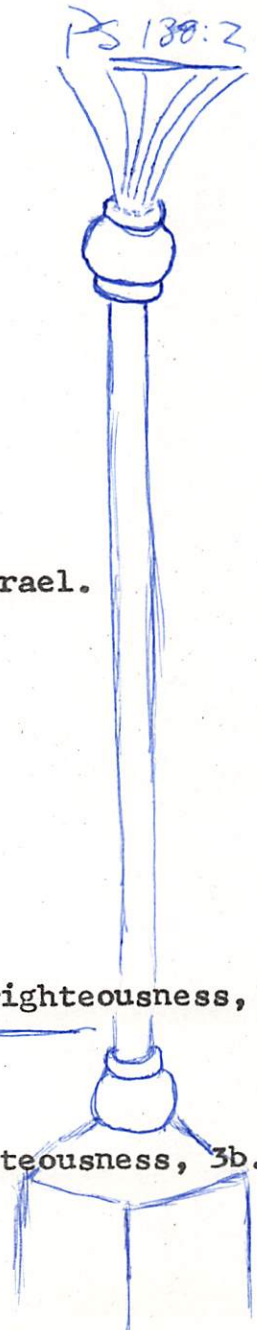
(3) Involved the salvation of Israel.

b. Exposed by Paul, 2-3.


(1) Israel, misguided zeal, 2.

(2) Israel, ignorant of divine righteousness, 3a.

(3) Israel, rejected divine righteousness, 3b.

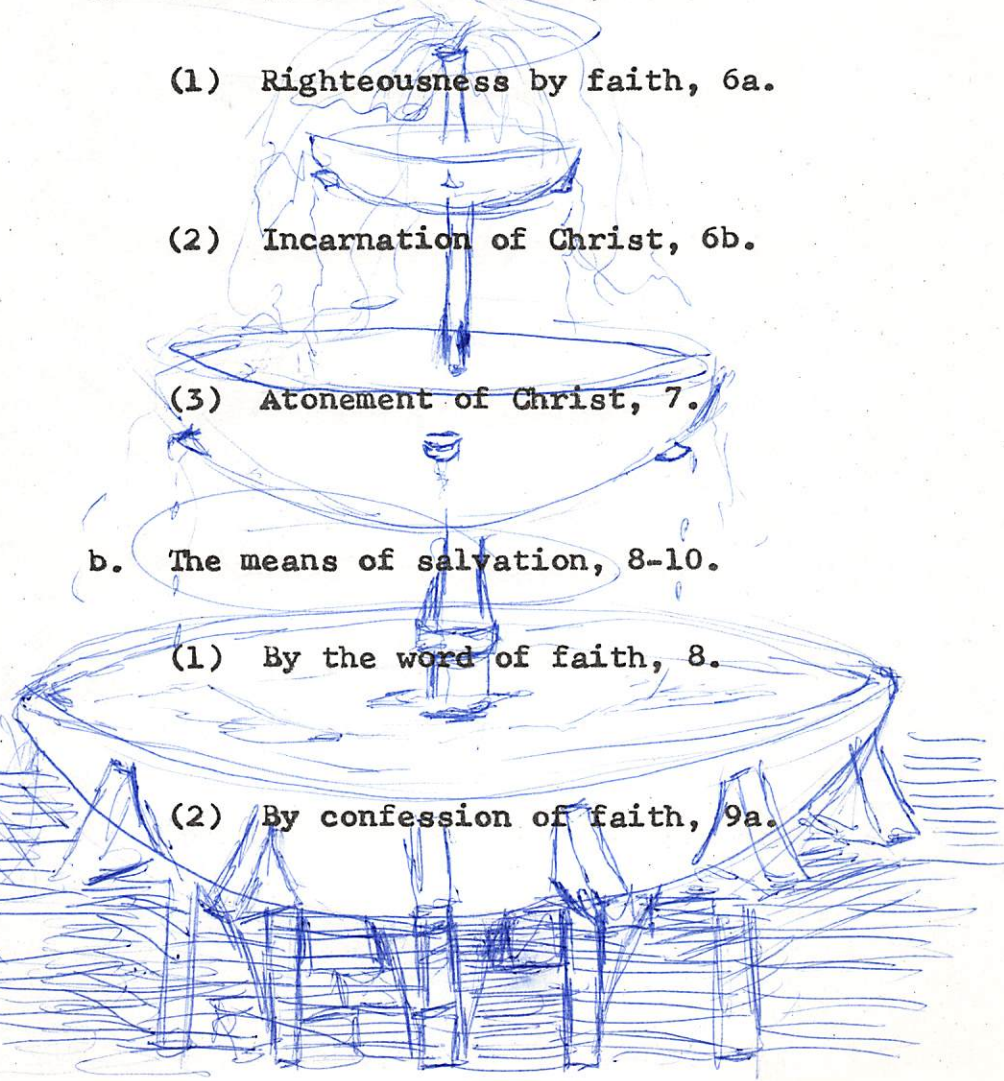


c. Based on the law, 4-5.

- 
- (1) Law, fulfilled by faith in Christ, 4.
 - (2) Law, operated in the past dispensation, 5a.
 - (3) Law, required strict obedience, 5b.

2. God's way of salvation (6-15).

a. The basis of salvation, 6-7.

- 
- (1) Righteousness by faith, 6a.
 - (2) Incarnation of Christ, 6b.
 - (3) Atonement of Christ, 7.

b. The means of salvation, 8-10.

- (1) By the word of faith, 8.
- (2) By confession of faith, 9a.

(2) Prophesied by Isaiah, 20.

(3) Displayed by Israel, 21.

C. The faithfulness of God, Salvation of Israel (11:1-36).

Israel's state of unbelief is temporal not permanent. That is the main thrust of this chapter, for it discloses the salvation of all Israel in the future, and thus confirms the faithfulness of God to Israel. Attention is called to the fact that God has always been faithful in saving Jews who believed in Him according "to the election of grace" (11:5). There has always been a remnant of believing Jews throughout the history of Israel. This remnant comprises the body of spiritual Israel within the confines of national Israel. At the return of Christ, however, the whole nation will be converted and thus become the corpus of spiritual Israel in fulfilment of the decree of election (11:26).

1. The remnant of Israel (1-6).

a. Attested by the salvation of Paul, 1-2a.

(1) Question, Has God cast away His people, 1a.

(2) Reply, God forbid--Paul is a saved Jew, 1b.

(3) Cause, Divine foreknowledge, 2a.

b. Witnessed by the salvation of the 7,000, 2b-4.

(1) Recorded in Scripture, 2b.

(2) Result of Elijah's claim, 2c-3.

(3) Revealed by God, 4.

c. Confirmed by the salvation of Jews in the present, 5-6.

(1) According to election, 5.

(2) Caused by grace, 6a.

(3) Rules out works, 6b.

2. The blindness of Israel (7-24).

a. Explanation of the blindness, 7-10.

(1) Partial in scope, 7.

(2) Foretold by Moses, 8.

(3) Prophesied by David, 9-10.

b. Purpose of the blindness, 11-15.

- (1) Salvation of the Gentiles, 11.
- (2) Restoration of Israel, 12.
- (3) Salvation of Israel, 13-15.

c. Seriousness of the blindness, 16-24.

- (1) Analogy of the olive tree, 16-17.
- WILD BRANCHES = GENTILES -
- (2) Admonition against boasting, 18-20.
- (3) Admonition against unbelief, 21-24.

3. The salvation of Israel (25-36).

a. Assured by the plan of God, 25-29.

- (1) The return of Christ, 25-26.
- (2) The new covenant, 27.

BLINDNESS
OF ISRAEL



FULLNESS
OF THE GENTILE



(3) The decree of election, 28-29.

b. Bestowed by the mercy of God, 30-32.

(1) Cause of the salvation of Gentiles, 30.

(2) Basis of the salvation of Israel, 31.

(3) Cause of the salvation of mankind, 32.

c. Designed by the wisdom of God, 33-36.

(1) Infinite in content, 33a.

(2) Defies total comprehension, 33b-35.

(3) Elicits praise and worship, 36.

Note: Two important facts emerge from this section on Israel: First, it is clear that Paul does not equate Israel to the Church. The identity of national Israel is never in doubt, for the Israel of these chapters is the same nation that God dealt with in the Old Testament. Second, Israel's future is certified by the elective decree of God. Her future is bright and glorious, because God foreknew Israel in eternity.

III. Practical Section--Christian Conduct (12:1-15:13).

The subject of Christian Conduct is a fitting conclusion to the discussion of this epistle. Doctrine is the main emphasis of the first eleven chapters, establishing the foundation of the Christian life. Now, specific instruction is given with regard to the life-style expected of all who are in Christ, building the superstructure of the Christian life. The order of content is logical--first doctrine then duty--~~creed~~ then conduct, for it is axiomatic that orthodoxy must lead to orthopraxy.

Failure to observe this divine order will result in either dead orthodoxy or dull experience. For it has been often stated that knowledge of doctrine fills the head with Christ, while the practice of doctrine fills the heart with Christ. Both are needed to effect balance in the Christian life. They are like the two parts of salt, sodium and chloride, both are essential to make salt, which is a preserver of life. In similar manner, doctrine and discipleship are inseparably locked into the content of the Christian life as unfolded in the Bible.

It is for this reason that Paul begins his discussion of Christian Conduct with an appeal to believers to commit their lives to God in view of the mercies of God. The "mercies of God" comprise the doctrinal content of this epistle, and thus serve as the solid foundation of the Christian life. Knowledge and application of this doctrine results in experiential growth in Christ, characterized by spiritual depth, moral discernment, and emotional stability. In brief it means to experience progressively the maturity of Christ.

A. The Christian and Self (12:1-21).

1. With respect to God, Commitment (1-2).

a. The call to commitment, 1a.

(1) Urgent in nature.



(2) Addressed to all Christians.

(3) Based on the mercies of God.

b. The characteristics of commitment, 1b.

(1) A voluntary act.

(2) A crisis act.

(3) Involves the complete life.

(4) A holy act.

(5) Acceptable unto God.

(6) A logical act of worship.

c. The command of commitment, 2a.

(1) Negative aspect--Be not conformed.

(2) Positive aspect--Be transformed.

d. The course of commitment, 2b.

(1) Prove the good will of God.

(2) Prove the acceptable will of God.

(3) Prove the perfect will of God.

Note: It is suggested that the content of the will of God is revealed in the instructions of 12:3-15:13, for this section discloses the demands of God upon the life of the believer. Thus, to experience the will of God, one must commit his or her life to the Lordship of Christ. True biblical commitment opens the door to the spirit-filled-life that is centered in Christ, and enables the believer to glorify God the Father through God the Son by the power of God the Holy Spirit. This being the supreme objective of the Christian life.

2. With respect to Service, Humility (3-8).

in THE CHURCH

a. Right attitude, 3.

(1) Caused by grace.

(2) Reflects sound thinking.

(3) Based on faith.

b. True concept of the Church, 4-5.

(1) Diversity in the body, 4.

(2) Unity in the body, 5a.

(4) Inter-dependence in the body, 5b.

c. Proper use of gifts, 6-8.

(1) Given by grace, 6a.

(2) Gift of prophecy, 6b.

(3) Gift of ministry, 7a.

(4) Gift of teaching, 7b.

(5) Gift of exhortation, 8a.

(6) Gift of giving, 8b.

(7) Gift of ruling, 8c.

(8) Gift of mercy, 8d.

3. With respect to Christians, Love (9-16).

a. Practice true love, 9-10.

"LOVE, LOVE, LOVE"

(1) Without hypocrisy, 9a.

(2) Morally pure, 9b.

(3) Deeply affectionate, 10a.

(4) Sincerely humble, 10b.

b. Exemplary in conduct, 11-12.

(1) Outwardly zealous, 11a.

(2) Fervent in serving the Lord, 11b.

(3) Rejoicing in hope, 12a.

(4) Patient in tribulation, 12b.

(5) Diligence in prayer, 12c.

c. Caring for needs, 13-15.

(1) Sharing possessions, 13a.

(2) Pursuing hospitality, 13b.

(3) Bless persecutors, 14.

(4) Manifesting empathy, 15.

d. Promoting unity, 16.

(1) In thinking.

(2) In humility.

(3) In self-appraisal.

4. With respect to Non-Christians, Compassion (17-21).

a. Live consistently, 17.

(1) Do not repay evil by evil.

(2) Be honest in all actions.

b. Live peaceably, 18.

(1) Give no occasion for hostility.

(2) Strive for peace with all people.

c. Live without vengeance, 19.

(1) Give way to wrath.

(2) Leave vengeance with God.

d. Live in kindness, 20-21.

(1) Provide sustenance for your enemy.

(2) Practice good to overcome evil.

B. The Christian and Government (13:1-14).

Having discussed primarily the duties of believers in relation to the Church in the preceeding chapter, Paul now deals with the responsibilities of Christians in the realm of the State. Why a chapter on this subject? Because it was a real issue in the early church arising out of several statements of Jesus. Our Lord declared that His kingdom was not "of this world" (Jn. 18:36). He taught that believers were not of this world (Jn. 15:18-19), and prayed that the Father would keep them from the power of the "evil one" in the world (Jn. 17:15-16). Furthermore, Jewish believers were indoctrinated by the teaching that "a foreigner" should not rule over them (Deut. 17:14-15). Thus, the need of instruction in the area of civic responsibility and attitude.

good question!

As Hoyt point out, "In order to reconcile allegiance to Christ with allegiance to the state, Paul must devote a whole chapter to the subject. In this chapter he puts the believer at rest with respect to the matter of nonresistance mentioned at the close of the previous chapter (12:17-21). A believer might well conclude that leaving vengeance upon evil doers wholly in the hands of the Lord might produce anarchy. But this is not so, as Paul proceeds to show. God has made provision for judgment of evildoers through constituted authority, namely, the state. The unfolding of this theme helps the believer to put himself in his proper place in relation to the constituted authorities of the world." (Unpublished notes on Romans).

1. Walk in obedience (1-7).

a. The command, 1.

(1) Involves every person.

(2) Relates to civil powers.

(3) Pertains to the authority of God.

b. The logic, 2-5.

(1) Disobedience means judgment, 2.

(2) Obedience leads to commendation, 3-4a.

(3) Evil results in punishment, 4b.

(4) Subjection clears the conscience, 5.

c. The realm, 6-7.

(1) Paying taxes, 6-7a.

(2) Showing reverence, 7b.

(3) Bestowing honor, 7c.

2. Walk in love (8-10).

a. The command, 8.

(1) Discharge all debts.

(2) Practice love.

(3) Fulfill the law.

b. The result, 9-10.

(1) Obedience to the commandments, 9a.

(2) Loving one's neighbor, 9b-10a.

(3) Fulfilling the law, 10b.

3. Walk in holiness (11-14).

a. The motivation, 11-12.

(1) Awareness of the time, 11a.

(2) Alertness with regard to the end of salvation, 11b-12.

b. The conduct, 13.

(1) Live in honesty.

(2) Live in moral purity.

(3) Live in contentment.

c. The means, 14.

(1) Clothed in Christ.

(2) Control of the flesh.

NOTED

Note: Obedience, love, and holiness were the trademarks of Christ's life upon the earth. He obeyed the civil powers of His day; He was motivated by love in all actions; He walked consistently in holiness. We are instructed to emulate His life. To do this we must live in Him, and allow Him to live through us by faith.

C. The Christian and Controversial Matters (14:1-15:13).

Two primary issues form the background for the discussion in this passage, the subject of eating meat offered to idols and the observance of holy days. Disagreement existed over these practices between "the weak" and "the strong" in the faith. These were live issues that jeopardized the unity of believers in the early church. This section reveals the proper attitude that believers should manifest toward these practices, and also the personal responsibilities of "weak" and "strong" Christians in their relationships based on these issues.

Note that the difference between "weak" and "strong" believers is not referring to a distinction between carnal and spiritual Christians. Rather, it is describing levels of spiritual growth based on experiential knowledge of the Christian life. Weak believers are immature in understanding, whereas strong believers are mature in understanding the content of the Christian life. Carnal and spiritual concepts are related to the control of the Christian life. Carnal Christians are controlled by the flesh; spiritual Christians are controlled by the Holy Spirit. It is thus possible to be immature in understanding and simultaneously spiritual in quality of life. Equally true, one may be mature in understanding and also carnal in manifestation of maturity. In short, who controls the life determines the quality of life.

Out of this discussion emerge timely and timeless principles to guide all Christians throughout the Church Age in questionable matters as to personal obligation to the members of the Body of Christ. They provide the direction in areas of the Christian life, which are related directly to Christian liberty. If obeyed, they effect harmony and unity between Christians, for application of these principles contributes to the edification of believers at the point of their spiritual growth.

1. Assume personal responsibility (14:1-12).

a. Counsel to the strong, 1-2.

(1) Receive the weak, 1a.

(2) Judge not the mind of the weak, 1b.

(3) Strong eat all things, 2a.

(4) Weak eat herbs, 2b.

b. Directive for strong and weak, 3-6.

(1) Strong not to despise the weak, 3a.

(2) Weak not to judge the strong, 3b-4.

(3) Both to live by their convictions, 5.

(4) Both to glorify God, 6.

c. Motivation for strong and weak, 7-9.

(1) Proper understanding of life, 7.

(2) Property of Christ, 8.

(3) Preeminence of Christ, 9.

d. Judgment of strong and weak, 10-12.

(1) Weak not to judge the strong, 10a.

(2) Strong not to despise the weak, 10b.

(3) Both will stand before Christ, 10c.

(4) Both will answer to God, 11-12.

2. Correct use of liberty (14:13-23).

a. Limitations of liberty, 13-16.

(1) Prohibits freedom to judge, 13a.

(2) Prevents building stumblingblocks, 13b-14.

(3) Promotes true love, 15-16.

b. Goal of liberty, 17-18.

(1) The kingdom of God, 17.

(2) The pleasure of God, 18a.

(3) The approval of man, 18b.

c. Appeal of liberty, 19-23.

(1) Pursue the things of peace and edification, 19.

(2) Destroy not the work of God, 20-21.

(3) Keep faith in concealment, 22.

(4) Test freedom by the law of faith, 23.

3. Practice the principle of self-denial (15:1-3).

a. The explanation, 1.

(1) Involves the strong.

Eisegesis

64

CALVIN-KLUEN

(3) By possession of faith, 9b-10.

C.I. SCOFFIELD

c. The universality of salvation, 11-15.

(1) Revealed by Scripture, 11.

(2) Embraces all mankind, 12-13.

(3) Communicated by preaching, 14-15.

3. Israel's rejection of salvation (16-21).

a. The lack of faith, 16-18.

(1) Disobedient to the gospel, 16a.

(2) Refused the message of Isaiah, 16b.

(3) Disbelieved the Word of God, 17-18.

b. The absence of submission, 19-21.

(1) Foretold by Moses, 19.

Rom 3:2 P,

14 Pt ch. 6

ch 7. Dilemma of Paul/why?

Rom 8:3/5



NO STIFFNESS

9-11

OVERVIEW ISRAEL NIST

12:15-13

12:1-2

13-8 PT

14 4 PT

(2) Concerns the weak.

(3) Rules out self.

b. The result, 2.

(1) Pleases our neighbor.

(2) Edifies our neighbor.

c. The example, 3.

(1) Christ denied self.

(2) Christ suffered reproach.

4. Maintain unity with all believers (15:4-13).

a. The origin of unity, 4-5.

(1) Taught in Scripture, 4.

(2) Originates in God the Father, 5a.

(3) Revealed by Christ Jesus, 5b.

b. The purpose of unity, 6-7.

(1) To glorify God the Father, 6.

(2) To unite all believers in Christ, 7.

c. The basis of unity, 8-12.

(1) Salvation of the Jews, 8.

(2) Salvation of the Gentiles, 9-12.

d. The result of unity, 13.

(1) Fulness of joy.

(2) Fulness of peace.

(3) Abounding in hope.

(4) Power of the Holy Spirit.

Note: A reminder that all the exhortations from 12:3-15:13 follow the call to commitment in 12:1-2. Commitment to the Lordship of Christ is the guarantee that Christians will abide by the instructions in this section. For it is within the framework of biblical commitment that believers are able to work out their own salvation, assured that God is working in them according to His good pleasure.

Conclusion: 15:14-16:27

In this lengthy conclusion Paul writes of his planned trip to Jerusalem, Spain, and then to Rome. He sends his warm greetings to many Saints in Rome, and speaks highly of their faithfulness to the Lord. Intensely personal, interlaced with love, the heart of Paul is opened to the believers in Rome in his concluding remarks. One senses the heart of Christ beating in the heart of Paul. Truly, he lived a life of total commitment to the Lordship of Christ.

I. The Journey of Paul (15:14-33).

A. His conviction with regard to Saints in Rome (14).

1. Full of goodness.
2. Filled with knowledge.
3. Qualified to admonish each other.

B. His ministry to the Gentiles (15-21).



1. Based on the grace of God (15).

2. Encompassed the Gentiles (16).

3. Cause for glory (17).

4. Dependence upon Christ (18).

5. Empowered by the Holy Spirit (19).

6. Restricted to unevangelized areas (20-21).

C. His plan to visit Rome (22-33).

1. The itinerary of Paul (22-29).

a. Rome in the future, 22-23.

b. Spain enroute to Rome, 24.

c. Jerusalem in the present, 25-29.

2. The request of Paul (30-33).

a. Prayer in his behalf, 30.

b. Prayer for his safety in Jerusalem, 31a.

c. Prayer for his ministry in Jerusalem, 31b.

d. Prayer for his visit to Rome, 32.

e. Prayer for the presence of God, 33.

II. The Greetings of Paul (16:1-24).

Unique is this section on the greetings of Paul, for it is interlaced with personal notes of commendation that provide insight into the lives of many faithful Saints. Although its primary design is non-didactic, it serves to teach vital truths that go directly to the hearts of readers. Attention is focused upon the beautiful relationship between Saints, who loved Christ first and foremost. This passage presents a historical portrait of true love in action; Saints laboring faithfully for the Master, loving each other as they serve Him in love.

A. His recommendation of Phoebe (1-2).

1. She is called our sister (1a).
2. She serves the Church in Cenchrea (1b).
3. She is the envoy to Rome (2a).
4. She was a helper to many (2b).

B. His greetings to the Saints in Rome (3-15).

1. Priscilla and Aquila, helpers in Christ (3-5a).

2. Epænetus, firstfruits of Asia (5b).
3. Mary, labored faithfully (6)
4. Andronicus and Junias, kinsmen and fellowprisoners (7).
5. Ampliatus, beloved in the Lord (8).
6. Urbanus, helper in Christ (9a).
7. Stachys, my beloved (9b).
8. Apelles, approved in Christ (10a).
9. Household of Aristobulus (10b).
10. Herodion, my kinsman (11a).
11. Household of Narcissus, in the Lord (11b).

12. Tryphaena and Tryphosa, labored in the Lord (12a).

13. Persis, labored much in the Lord (12b).

14. Rufus, chosen in the Lord (13a).

15. Rufus' mother, the mother of Paul (13b).

16. Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren with them (14).

17. Philologus, Julia, Nereus, his sister, Olympas, and all the Saints with them (15).

C. His exhortations to the Saints in Rome (16-20).

1. Practice the holy kiss in greetings (16).

2. Know and avoid false teachers (17-18).

3. Wisdom in good, simple in evil (19).

4. Aware of Satan's ultimate defeat (20).

D. His greetings from Fellow-Saints (21-24).

1. Timothy, my fellow-worker (21a).
2. Lucius, Jason, Sosipater, my kinsmen (21b).
3. Tertius, writer of the epistle (22).
4. Gaius, the host of Paul, and the whole church (23a).
5. Erastus, chamberlain of the city (23b).
6. Quartus, a brother (23c).

III. The Doxology of Paul (16:24-27).

The validity of this passage has been disputed since it appears that the epistle ends officially at verse twenty. As to the doubt of its genuineness, Stifler remarks that it "arose from a failure to see the structure of this closing portion. As the benediction of verse 20 closed the epistle officially, so this one closes it fraternally." (Stifler, op. cit., p. 252).

A. Prayer of Paul (24)

1. Request for the grace of our Lord Jesus Christ.
2. Addressed to God the Father.
3. Embraces all the Saints in Rome.

Note: This verse is omitted in several ancient manuscripts. Since it appears at the end of verse twenty, its repetition here may be an interpolation. It is omitted in both the Nestle and Westcott text.

B. Power of God (25-26).

1. Contained in the Gospel (25a).
2. Released through preaching Christ (25b).
3. Concealed in the past (25c).
4. Revealed in the present (26a).

5. Available for all nations (26b).

6. Dynamic for the obedience of faith (26c).

C. Person of God (27).

1. Affirmation of the true God.

2. Acknowledgement of the wisdom of God.

3. Ascription of worship to God.

Note: In view of the theme of this epistle stated in 1:1, "the gospel of God", how fitting to close this monumental letter with the worship of God through the Lord Jesus Christ. For it is indeed true that God in Christ is the sum and substance of the content of this book. The diverse subjects revealed through the doctrinal, prophetic, and practical sections of this epistle are centered in Him and revolve around Him. Therefore, He alone is worthy of honor, glory, and praise. Let us worship Him.

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